

OBSERVATIONS
UPON THE
PROPHECIES
RELATING TO THE
RESTORATION
OF THE
J E W S.

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WITH
AN APPENDIX,

In ANSWER to
The OBJECTIONS of some late Writers.

By JOSEPH EYRE.

*Hear the Word of the LORD, O ye Nations, and declare it in
the Isles afar off, and say, He that scattered Israel will gather
him, and keep him as a Shepherd doth his Flock. JER. XXXI. 10.*

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P R E F A C E

T O T H E

R E A D E R.

THE Prophecies of the Old Testament seem to have been less studied, and more misunderstood, than any other part of the sacred writings; and indeed this is nothing more than what might have been expected from the very nature of them. *Prophecies*, by which I here mean *predictions of things future*, are for the most part expressed in obscure terms, or set forth in an allegorical manner in visions, by visible representations of beasts, birds, &c. It is no wonder therefore, that such Prophecies as relate to events yet future, should be either not understood at all, or misinterpreted.

In the first ages of Christianity, they who attempted any explication of the sacred Prophecies, confined themselves chiefly to such as seemed to them to relate to the *first* coming of our *Lord and Saviour*, and to the calling of the Gentiles, which began to be accom-

plished in those days. As to the rest of the predictions, which are by far the greater part, they either passed them by, or applied them in an allegorical way to the events abovementioned, or to the state of the Christian Church at that time. Nor are these their misapplications to be wondered at, as the obscurity of many of the scripture Prophecies seems to have been designed on purpose, that they should not be generally understood, till at, or near, the times of their accomplishment. After the first ages, when the church, by an accession of wealth and power, was so corrupted as to mind little else but the enriching itself, to the neglect of scriptural studies in general, it is not strange the study of the Prophecies should be discouraged, and almost wholly neglected; for which also another reason may be given, viz. that those few who applied themselves to the explication of them, during this long continued ecclesiastical tyranny, seldom failed to find in them some predictions of the gross errors and superstitions which were promoted and upheld by their ecclesiastical superiors. Upon these accounts it is, that, during the papal tyranny, we have so very few, and those erroneous explications of the Scripture Prophecies in general. But when the Reformation began to take place, and the sacred scripture,

scripture, which had been long shut up from the people, was again laid open for the perusal of all Christians, the study of the prophetical parts began to revive, and some very considerable advances were made toward a right understanding of them. Many of them were with great judgment proved to be already accomplished, and the events to which they related pointed out, and also probable conjectures advanced concerning some of those which are yet future. Amongst those who have successfully laboured in this branch of theology, I know none who deserves more to be remembered than our countryman JOSEPH MEDE, who was the first (of *English* writers at least) who gave us any consistent or probable explications of the Prophecies. His many learned and judicious interpretations of the Prophecies, in the Revelations to St. *John* and *Daniel*, will make this evident to any one who shall consult his works, which I would recommend to every person who is desirous of making a progress in prophetic studies. Since his time we have had several learned and judicious expositors, who have, in some points, improved upon him; amongst whom I cannot forbear mentioning Dr. NEWTON, the present bishop of *Bristol*, whose *Dissertations on the Prophecies* are, upon the whole, perhaps not

to be equalled by any thing that has hitherto been published on that subject. But notwithstanding the very considerable improvements which have been made in the study of the prophetic parts of scripture, since the time of the Reformation, yet almost all the writers on this subject, that I have met with, seem to me to have run, more or less, into the following error : They have generally applied the Prophecies relating to the restoration of the *Jews* and the ten tribes, and the consequent happy state of that nation, and also of the whole Christian world, which is to happen in the latter times, (and which is frequently stiled in scripture, the reign or kingdom of Christ) to the church of Christ, as it has hitherto subsisted in the world ; applying the words *Israel*, the *seed of Abraham* and *Jerusalem*, in an allegorical sense to *Christians*, or the *Christian church* in general, whenever they meet with them with a promise of great happiness annexed ; whereas the great happiness, which is the principal subject of all the Old-Testament Prophets, appears to me to be no way applicable to any state of Christianity that has ever yet existed, but to relate to the conversion and restoration of the *literal Israel*, the *Jews* and ten tribes, in the latter times, and to that reign of Christ when the church shall

shall be *triumphant*; before which period I apprehend it to be only a church *militant*, either suffering persecution, or struggling with heresy, error, and superstition. That the kingdom of HEAVEN, of CHRIST, or of GOD, (all which are synonymous terms) is already come, tho' asserted by most of our theological writers, is in my judgment a position by no means agreeable to scripture; for we are told, *Rev. xi. 15.* that *after the seventh angel had sounded (and not before) there were great voices in heaven, saying, the kingdoms of this world are BECOME the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.* Now it is evident, from the order of that book, that the sounding of the seventh trumpet was to be preceded by a long series of distress, persecution, and corruption, that should happen to the church; and many severe judgments and woes which should be inflicted upon her corrupters; can it therefore be imagined, that by the *reign of Christ*, which (whenever it is mentioned in scripture) is represented as a state of great *peace, purity, and happiness*, can be meant any period of time that has yet existed since the origin of Christianity? Has there been any period entirely free from *wars, persecutions, heresies, or corruptions*? and have not some of these periods been productive of such bloodshed

shed and distress, as can hardly be equalled in any times, even before this supposed beginning of the kingdom of Christ? So true have been the words of our Lord, when he said, *he came not (at that his first coming) to send peace upon the earth, but a sword.* Matt. x. 34. And agreeably to this notion, he has directed us to pray to GOD for the coming of his kingdom, in that incomparable form of words which he hath taught us; which petition would be improper for us to make use of if this kingdom were already come. It is indeed said, in several places of the New Testament, that the *kingdom of God, or of Heaven, is at hand.* In answer to this, I shall observe, in the words of the learned Mr. MEDE aforementioned *, that ‘ the kingdom of Christ ‘ hath a *twofold state*; the *one militant*, consisting in a perpetual warfare and manifold sufferings, which is the present state, begun ‘ at his first coming, when *he ascended up into heaven to sit at the right hand of God*; the ‘ *second state* is the *triumphant state*, which ‘ shall be at his *second* appearing in glory in ‘ the clouds of heaven, at what time he *shall put down all authority, power, and rule, and subdue all his enemies under his feet, &c.*’

* MEDE's works, Book I. Disc. xxv. p. 104.

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This latter is the kingdom which we pray for and expect. ' If any say that the Apostle here speaks of the *kingdom of glory in heaven*, and not of the *kingdom of grace on earth*; I reply, that he speaks of such a subjection, whereof the *rising of the dead* shall be the *last act* of all, and which shall be before he yields up the kingdom to the Father; but neither of these can be affirmed of the *kingdom of glory*, but the contrary, viz. the *rising of the dead* is *at the beginning*, and not *at the end* of the *kingdom of glory*; and so is also the *yielding up of his kingdom* unto his Father.' By the kingdom of God or of Christ, in its full and compleat meaning, or, as it is always represented as a state of *purity, peace, and happiness*, can be meant nothing less than that *thousand* years reign of Christ which is foretold in the *Revelations*, and to which a very great part of the Prophecies of the Old Testament do most evidently relate, as I shall hereafter endeavour to make appear. This *millennium* has indeed been a very unfashionable doctrine for these last fourteen centuries, but it were very easy to show, that it was generally believed in the more early ages of the church, especially in those nearest to the apostolic age. I shall only mention two or three passages as a specimen of what might be

be produced to this purpose. St. Barnabas explaining these words: ‘ *And God made in six days the works of his hands, and he finished them on the seventh day, and he rested in it, and sanctified it,* says, ‘ Consider, children, what
 ‘ this signifies, *He finished them in six days* :
 ‘ It signifies this; that the Lord will finish all
 ‘ things in six thousand years; for a day with
 ‘ him is as a thousand years, as he himself
 ‘ testifies, saying, *Behold this day shall be as
 ‘ a thousand years.* Therefore, children, in
 ‘ six days; that is, in six thousand years shall
 ‘ all things be consummated. *And he rested
 ‘ the seventh day* : This signifies, that when
 ‘ his son shall come, and shall abolish the
 ‘ season of the wicked one, and shall judge
 ‘ the ungodly, and shall change the sun, and
 ‘ the moon, and the stars, then shall he rest
 ‘ gloriously in that seventh day*.’

Justin Martyr, in the second century, declares the *millennium* to be the catholic doctrine of his time: ‘ I, and as many as are orthodox Christians in all respects, do acknowledge, that there shall be a resurrection of
 ‘ the flesh, (*meaning the first resurrection*)
 ‘ and a thousand years in *Jerusalem*, rebuilt,
 ‘ and adorned, and enlarged, as the Prophets

* 3. *Barnabæ*, epist. cap. xv. edit. *Cotelerii et Clerici*.

‘ *Ezekiel*

‘ *Ezekiel* and *Isaiab*, and others, unanimously attest.’ Afterward he subjoins : ‘ A certain man among us, whose name was *John*, one of the apostles of Christ, in a revelation made to him, did prophecy, that the faithful believers in Christ should live a thousand years in the *New Jerusalem*; and after these should be the general resurrection and judgment * ;’ which is an early attestation to the genuineness and authenticity of the book of *Revelation*; for *Justin* was converted to Christianity about thirty years after the death of St. *John*, at which time it is very likely many were alive who had been acquainted with the apostle. *Lactantius*, at the beginning of the fourth century, is very copious upon this subject, in the seventh book of his *Divine institutions*.——‘ Because all the works of God were finished in *six* days, it is necessary that the world should remain in this state *six* ages, that is *six* thousand years.’ And again : ‘ Because, having finished the works, he rested on the seventh day and blessed it, it is necessary †, that at the end of the six thou-

* *Just. Mart. dial. cum Tryphone, pars secunda*, p. 307, 308. *edit. Paris*, p. 313, 315. *edit. Thirlbii*.

† By *necessity* is not here meant a logical necessity, but only that God’s resting was *typical* of the rest in the millennium.

' sandth year, all wickedness should be abo-
 ' lished out of the earth, and justice should
 ' reign for a thousand years.—When the
 ' Son of God shall have destroyed injustice,
 ' and shall have restored the just to life, he
 ' shall be conversant among men a thousand
 ' years, and shall rule them with most just
 ' government. At the same time the prince
 ' of devils shall be bound with chains, and
 ' shall be in custody the thousand years of the
 ' heavenly kingdom, while justice shall reign
 ' in the world, lest he should attempt any evil
 ' against the people of God.—When the
 ' thousand years of the kingdom, that is, se-
 ' ven thousand years, shall draw toward a
 ' conclusion, Satan shall be loosed again ; and
 ' when the thousand years shall be compleat-
 ' ed, then shall be that second and public re-
 ' surrection of ALL, wherein the unjust shall
 ' be raised to everlasting torment.' And hav-
 ing enlarged upon these topics he concludes :
 ' This is the doctrine of the holy Prophets
 ' which we Christians follow ; this is our
 ' wisdom.'

How this primitive and scriptural doctrine
 came to be so universally rejected in the later
 and more corrupt times, might be a subject
 well worth our enquiry ; but as this would
 be too long a digression, I shall only observe
 here,

here, that as such a state of *righteousness* and *purity* as the *millennium* is described to introduce, did imply such a previous corrupt state of the church, as it would require a divine interposition to reform, it is no wonder that a church, which could see no necessity for any reformation at all, should reject it as useless and unnecessary ; not to mention that the circumstance of the martyrs reigning upon earth, must seem a very great degradation of these saints, to those who had already put them into possession of supreme felicity in heaven itself, and considered them as mediators, and as presiding over human affairs. But why they of the Reformation, who admit the almost universal corruption of the church for so many centuries, should be opposers of this doctrine, is not so easily to be accounted for. For my part, I much fear that their opposition proceeds from the same principle with that of the church they have reformed from ; namely, that they look upon their own particular sects and opinions, as too pure and free from error, to need any farther reformation. Let me add also, that the ridiculous opinions which some who believed this millennium, both in ancient and modern times, have superadded to it, without any foundation for them in scripture, have likewise greatly tended to discredit

it. But what the true notion of it is, will best appear from the scripture account of it in the *New Testament*, carefully compared with the Prophecies relating to it in the *Old*. The consideration of these Prophecies, with regard to *this* momentous point, and that of *the restoration of the Jews and ten tribes*, which are represented in scripture as *cotemporary* events, is the subject of the following sheets, in which I have collected most of the *scriptural* evidence to prove a *literal* restoration of the *Jews*; subjoining by the way such observations, as tend either to the explanation of the texts, or to the answering such objections as have been, or may be raised from them.

E R R A T A.

Page 44. l. 3. *dele* the — P. 49. l. 15. *dele* three commas (,,,) — P. 68. l. 19. *for* I set, *read* I will set — P. 86. l. 20. *for* Messengers *read* Messenger — P. 92. l. 1. *in the Note*, *for* xliii. *read* xlviii. — P. 109. l. 15. *for for read in* — P. 153. l. 9. *for* dedicated *read* Dedication.

OBSER-




O B S E R V A T I O N S

O N T H E

P R O P H E C I E S

RELATING TO THE

R E S T O R A T I O N O F T H E J E W S .


H A T a great part of the Prophecies in the Old Testament have a *particular* relation to the *Jewish* nation, is generally allowed by all who have considered them with any degree of attention. They, therefore, who are against a *future* return of the Jews, have endeavored to apply all the predictions relating to such return, to their former return from the *Babylonish* captivity ; or else, where this could not be admitted, upon account of some circumstances in the prophecy in no respect favorable to such an exposition, have applied them, in an allegorical sense, to the state of the Christian church.

All objections that have been made to the future restoration of the Jews, have been supported

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either

either by one or other of these methods of interpretation. It is my design, therefore, to shew, that neither of these ways of interpretation can be admitted in the numerous texts which I shall here produce, in favor of such future and literal restoration; and consequently that such restoration is the true and genuine meaning of the Prophecies produced.

The method I propose to pursue shall be this—To produce, in chronological order, all the most remarkable Prophecies relating to the Restoration of the Jews, and the ten Tribes; adding to each Prophecy, such observations as may serve either to clear up the meaning of the text, or to answer such objections as may be made against the literal application of it to the future Restoration of the Jewish nation.

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THE first Prophet who has left us any express Prophecy concerning the dispersion of the Israelites, and their final Restoration, is *MOSES*.

I.

LEVIT. xxvi. 32. And I will bring the land into desolation; and your enemies that dwell therein
 33 shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate, and your
 34 cities waste.—And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them; for I am
 J E H O-

45 JEHOVAH * their God. But I will for their sakes † remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God : I am Jehovah.

Here we have a promise of *not abhorring* or *utterly destroying* them; but of *remembering the covenant* which the Lord made with their ancestors, &c. Now the purport of this covenant we find, Gen. xiii. 14. *And the Lord said unto Abram, Lift up thine eyes, and look from the place where thou art, northward and southward, and eastward and westward; for all the land that thou seest, to thee will I give it, and to thy seed FOR EVER.*

Now how this covenant can be said to be *remembered*, if Israel is to continue dispersed, and to be *for ever* excluded from the land here spoken of, is what I can by no means conceive. As to the return from the Babylonish captivity, it will not at all answer the intent of the promise. Because the being restored to their own land for a few ages, and afterwards for near four times as

* So it ought to be translated, not only here, but in all other places of the Old Testament, where the same word occurs; *Jehovah* being the proper name which God had assumed to be distinguished by from all other lords and gods.

† The words, *their sakes*, here mean the sakes of Abraham, Isaac, and Jacob, mentioned ver. 42. *Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the land.*

long a period being dispersed among all nations, without any hopes of a return, can never be the true meaning of giving that land to the seed of Abram *for ever* *.

II.

DEUT. iv. 27. And the Lord shall scatter you
29 among the nations, &c. But if from thence thou
shalt seek the Lord thy God, thou shalt find him, if
thou seek him with all thy heart and with all thy
30 soul. When thou art in tribulation, and all these
things are come upon thee, in the latter days, if
thou turn to the Lord thy God, and shalt be obedi-
31 ent to his voice : (For the Lord thy God is a merciful
God) he will not forsake thee, neither destroy
thee, nor forget the covenant of thy fathers, which
he sware unto them.

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* I cannot here pass by an explication of this text, *Gen.* xiii. 15: by the learned Mr. MEDE, in his answer to Dr. TWISS's fourth letter.

‘ I doubt not but you have felt some scruple (as well as
‘ others) at our Saviour’s demonstration of the *resurrection* in
‘ the gospel, *Mat.* xxii. *Mark* xii. God said to *Moses* in the
‘ bush, *I am the God of Abraham, and the God of Isaac, and*
‘ *the God of Jacob : God is not the God of the dead, but of the*
‘ *living.* Ergo, *Abraham, Isaac, and Jacob* must one day
‘ rise again from the dead. How does this conclusion fol-
‘ low? Do not the spirits of *Abraham, Isaac, and Jacob* yet
‘ live? God should then be the God of the living, though
‘ their bodies should never rise again. Therefore some *So-*
‘ *cinians* argue from this place, that the spirits of the just lie
‘ in the sleep of death until the resurrection. Or might not
‘ the *Sadducees* have replied, the meaning to be of what God
‘ *had been*, not of what he *should be*, viz. That he was that
‘ God

This Prophecy, as appears by ver. 30. relates to the *latter days*, which in scripture always signify the times after the coming of Christ; and, therefore, cannot be applied to the return from the Babylonish captivity.

III.

DEUT. xxx. 1. And it shall come to pass when all these things come upon thee, the blessing and the curse that I have set before thee, and thou shalt call them to mind among all the nations, whither

‘ God who had once chosen their fathers, and made a covenant with them; *I am the God that brought Abraham out of Challee, who appeared to Isaac and Jacob whilst they lived,* &c. But how would this then make for the *resurrection*? Surely it doth. He that could not err said it. Let us, therefore, see how it may.

‘ I say, therefore, the words must be understood, with supply of that they have reference to; which is the covenant which the Lord made with *Abraham, Isaac, and Jacob*; in respect whereof he calls himself *their God*. This covenant was *to give unto them, and to their seed, the land where in they were strangers*: (mark it) Not to *their seed*, or *offspring* only, but to *themselves*. Vide *Loca*.

‘ To *Abraham*, Gen. xiii. 15. xv. 7. & xvii. 8. To *Isaac*, xxvi. 3. To *Jacob*, xxxv. 12. To all three, *Exod.* vi. 4, 8. *Deut.* i. 8. and xi. 21. and xxx. 20. If God then make good to *Abraham, Isaac, and Jacob* this his covenant, whereby he undertook to be *their God*, then they must needs one day live again to inherit the promised land, which hitherto they have not done. For the God that thus covenanted with them, covenanted not to make his promise good to them *dead*, but *living*. This is the strength of the divine argument, and irrefragable; which otherwise would not infer any such conclusion.’

- 2 the Lord thy God hath driven thee, And shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thy heart, and
 3 with all thy soul: That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered
 4 thee. If any of thine be driven out to the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee,
 5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers.

Amongst the things which should come upon them, which are described at large in the two preceding chapters, it is particularly said, ver. 64. chap. xxviii. *And the Lord shall scatter thee among all people, from the one end of the earth even unto the other.* Therefore this captivity, from which the Lord will bring them back, cannot be the Babylonian; during which, they were very far from being scattered among *all* people from one end of the earth to the other. Observe farther, ver. 5. that *the Lord* promises to *do them good, and to multiply them above their fathers*; which last circumstance does not appear to have been their case, during the time that they possessed their land, after the return from Babylon.

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THE next Prophecy in order of time, wherein we meet with any thing that evidently relates to the restoration of *Israel*, is that of *JOEL*, who began to prophesy to the kingdom of Judah about 800 years before Christ.

IV.

JOEL ii. 18. Then will the Lord be jealous for
 19 his land, and pity his people. Yea, the Lord will
 answer, and say unto his people, Behold, I will
 send you corn, and wine, and oil, and ye shall be
 satisfied therewith : and I will no more make you a
 20 reproach among the heathen. But will remove far
 off from you the northern army, and will drive him
 into a land barren and desolate, with his face
 toward the east sea, and his hinder part toward
 the utmost sea ; and his stink shall come up, be-
 21 cause he hath done great things. Fear not, O
 land, be glad and rejoice : for the Lord will do
 25 great things.——And I will restore to you the
 ears that the locust hath eaten, the canker-worm,
 and the caterpillar, and the palmer-worm, my great
 26 army which I sent among you. And ye shall eat
 in plenty and be satisfied, and praise the name of
 the Lord your God, that hath dealt wondrously with
 27 you : and my people shall never be ashamed. And
 ye shall know that I am in the midst of Israel, and
 that I am the Lord your God, and none else : and
 my people shall never be ashamed.——

Chap. iii. 1. For behold in those days, and in
 that time, when I shall bring again the captivity of
 2 Judah and Jerusalem, I will also gather all nations,
 and will bring them down into the valley of Jeho-
 shaphat, and will plead with them there for my

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people,

- people, and for my heritage Israel, whom they have scattered among the nations, and parted my land.
- 3 And they have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine,
- 4 that they might drink. Yea, and what have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine? Will ye render me a recompence? And if ye recompence me, swiftly and speedily will I return your recompence upon your own head.
- 5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant
- 6 things. The children also of Judah, and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.
- 7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence
- 8 upon your own head. And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabæans, to a
- 9 people afar off; for the Lord hath spoken it. Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war
- 10 draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into
- 11 spears; let the weak say I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy
- 12 mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get ye down, for the press is full, the fats overflow, for their wickedness is great.
- 14 Multitudes, multitudes in the valley of decision*:

* Or the valley of threshing, or the valley appointed.

for

for the day of the Lord is near in the valley of de-
 15 cision. The sun and the moon shall be darkened,
 16 and the stars shall withdraw their shining. The
 Lord also shall roar out of Zion, and utter his voice
 from Jerusalem, and the heavens and the earth shall
 shake; but the Lord will be the hope of his people,
 17 and the strength of the children of Israel. So shall
 ye know that I am the Lord your God dwelling in
 Zion, my holy mountain: then shall Jerusalem be
 holy, and there shall no strangers pass through her
 18 any more. And it shall come to pass in that day,
 that the mountains shall drop down new wine, and
 the hills shall flow with milk, and all the rivers of
 Judah shall flow with waters, and a fountain shall
 come forth of the house of the Lord, and shall water
 19 the valley of Shittim. Egypt shall be a desolation,
 and Edom shall be a desolate wilderness, for the
 violence against the children of Judah, because they
 20 have shed innocent blood in their land. But Judah
 shall dwell * for ever, and Jerusalem from generation
 21 to generation. For I will cleanse † their blood that
 I have not cleansed, for the Lord dwelleth in Zion.

In order to the right understanding of this Pro-
 phesy, let us first endeavor to find out who are
 meant by the northern army in verse 20. of chap.
 ii. Now it is plain that this *army* can be no other
 than that described in the second and following
 verses of this chapter—*A great people and a strong,*
there hath not been ever the like, neither shall be any
more after it, even to the years of generation and ge-
neration. A fire devoureth before them, and behind
them a flame burneth: the land is as the garden of

* Or be inhabited.

† Or avenge.

Eden before them, and behind them a desolate wilderness, yea, and nothing shall escape them. The appearance of them is as the appearance of horses, and as horsemen so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array, &c. That this cannot mean the Babylonian, or Assyrian forces, is plain; because it is said to be *a great and strong people, there hath not been ever the like, neither shall be any more after it, even to the years of generation and generation*, (as it is in the original) a phrase which signifies throughout all generations, or for ever. But the *Persians, Grecians, and Romans*, were not only equal, but greater and stronger than the *Babylonians*. Another reason why the *Assyrians* cannot be here meant, is what is said, ver. 1. of the following chapter, *For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations into the valley of Jehoshaphat, and will plead with them there for my people, whom they have scattered among all the nations, and have parted my land*; none of which circumstances did happen when they were brought back from the Babylonish captivity. Add to this what is said, ver. 19. chap. ii. *I will no more make you a reproach among the heathen*; and it will be evident to every unprejudiced reader, that the Babylonian or Assyrian forces cannot be here intended. If it be asked, of whom this northern army is to consist? I answer, that it seems to me, that the *Turk, or Ottoman*

Ottoman empire is here meant, for the following reasons. First, Because *the land was to be as the garden of Eden before them, and behind them a desolate wilderness*, which has been verified exactly by the invasion and conquests of the *Turks and Saracens* in the land of *Judea*; which, before their depredations, was one of the most fruitful, though now a most barren and depopulated country. Secondly, *The appearance of them was to be as the appearance of horses, and as horsemen so shall they run.* ' Now it is well known that the *Turkish* ' armies consisted chiefly of cavalry, especially ' before the order of *Janizaries* was instituted by ' *Amurath* the First. The *Janizaries* may be the ' guard of the court, but the *Timariots*, or horse- ' men, holding lands by serving in the wars, are ' the strength of the government: and these, as ' *Heylin* affirms, are, in all, accounted between ' seven and eight hundred thousand fighting men; ' some say that they are a million: and, besides ' these, there are *Spahis*, and other horsemen in ' the emperor's pay.' *

A parallel description of the *Turks and Saracens* we have in chap. ix. of the *Revelation*, where the shapes of the locusts, by whom the latter are represented, according to the most judicious interpreters, are said to be *like unto horses prepared unto battle*. And the former are afterward described, ver. 16. as an army of *Euphratean* horsemen; And the number of the army of the horsemen were two

*In the 1st C. of
v. 16.*

* *Newt. Diss. on the Proph. vol. iii. p. 121.*

hundred

hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, &c. So also does the following part of the description in *Joel*, *Like the noise of chariots on the tops of mountains shall they leap*, harmonize with *Rev. ix. 9.* *and the sound of their wings was as the sound of chariots of many horses running to battle.* It is also said in the 6th ver. of the first chap. of this Prophecy, *A nation is come up upon my land, strong and without number; whose teeth are the teeth of a lion*, exactly parallel to *Rev. ix. 8.* *their teeth were as the teeth of lions.* Upon all these accounts, there is no nation under heaven, that seems so likely to be here intended, as that of the *Turks*, who originally came from the north, and who (if I understand the prophecies aright) are to make an unsuccessful attempt, to hinder the future restoration of the *Jews*. But that not the *Turks* only will be in this opposition, appears probable from the first verse of chap. iii. *I will gather all nations into the valley of Jehoshaphat, &c.* which seems to imply, that all those nations at least, who have had a hand in scattering *Israel*, or parting his land, will come in for a share of those judgments. What still further proves the accomplishment of this Prophecy to be yet future, is what is said in ver. 26, 27. *My people shall never be ashamed.* And ver. 17. *So shall ye know that I am the Lord your God dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no stranger pass through her any more.*

And

And again, ver. 20. *But Judah shall dwell for ever, and Jerusalem from generation to generation.*

XX

AMOS the Prophet lived in the days of *Jeroboam*, the son of *Joash*, king of *Israel*, and prophesied about 787 years before Christ.

V.

AMOS ix. 11. In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof, and will raise up his ruins, and I
 12 will build it as in the days of old. That they may possess the remnant of Edom, and of all the heathen which are called by my name, * saith the Lord that
 13 doth this. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed : and the mountains shall drop sweet wine, and all the hills
 14 shall melt †. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them : and they shall plant vineyards, and drink the wine thereof : they shall also
 15 make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

* The meaning here is, *that they which are called by my name may possess the remnant of Edom, &c.* and not the remnant of Edom, and all the heathen which are called by my name, as it may be understood from our translation.

† Or be fruitful.

This

This Prophecy is so exprefs and clear, that it wants no explanation. I fhall only obferve, that the laft verfe proves the reftoration here fpoken of to be yet future.



H O S E A prophefied about the year 785 to the kingdom of *Israel*, in the days of the fame *Jeroboam* the fon of *Joafh*.

VI.

H O S E A, iii. 4. For the children of *Israel* fhall abide many days without a king, and without a prince, and without a facrifice, and without an
5 ephod, and without *Teraphim*. Afterward fhall the children of *Israel* return, and feek the Lord their God, and *David* their king, and fhall fear the Lord and his goodnefs in the latter days.

The latter days, as I before obferved, always fignify the latter ages of Chriftianity, or of the world, which forbids the applying this Prophecy to any former return. Befides, this Prophecy being fpoken to the kingdom of *Israel* in particular, prevents the application of it to the return from *Babylon*, to which place they were never carried.



I S A I A H was the firft of thofe four who are called the *greater* Prophets. He prophefied in the days of *Uzziab*, *Jotham*, *Abaz*, and *Hezekiab*, kings of *Judah*, about the year 760 before Chrift.

VII.

VII.

ISA. ii. 1. The word that Ifaiah, the son of Amoz saw, concerning Judah and Jerusalem. And it shall come to pass in the *last days*, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us his ways: and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Notwithstanding that this Prophecy is in ver. 1. expressly said to be concerning *Judah* and *Jerusalem*, yet almost all commentators have applied it to the establishment of the Christian church, which immediately followed the first coming of Christ, and its prevailing over the religion of the heathens. But in fact, those events do by no means answer to this prophetic description. For not to insist upon the time here specified, *the last days*; when was it, since this prophecy was delivered, that any nations of the world were so peaceably inclined, as to *beat their swords into plow-shares, and their spears into pruning-hooks*? or that *nation did not lift up sword against nation? nor learn war any more*? On the contrary, has not this latter been the constant practice of all nations?

1

and

and is it not so at this present time? This Prophecy is therefore not yet fulfilled; but refers to that time, when the Lord shall restore his people *Israel*; and by taking both them and his whole church under his more immediate protection, and subduing all their enemies, shall cause *mercy and truth to meet together, righteousness and peace to kiss each other, and truth to flourish out of the earth*, until the final period of all things.

VIII.

ISA. xi. 10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest
 11 shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the *second time* to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands
 12 of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from
 13 the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

This Prophecy is so express for a *second* restoration of *Israel* (as appears by the 11th verse) that if there were no other to be found, I think this alone would be enough to ascertain that event. Neither can it be truly asserted, that *Israel* has already been recovered a *second time*, or indeed

ever recovered from *all* the places here mentioned. Besides, the words *in that day* do here plainly signify a time yet future; because they refer to the kingdom of the *branch out of the root of Jesse*, mentioned ver. 1. the peaceableness and happiness of which is described in ver. 6, 7, 8, 9: by *the wolf's lying down with the lamb*, &c. which description, admitting it to be allegorical only, cannot, with any propriety, be applied to any state of Christianity that has ever yet appeared in the world. Neither do I see how, or by what rule of interpretation, *assembling the outcasts of Israel, and gathering together the dispersed of Judah*, can be made to signify *collecting a church among the Gentiles*, as some commentators have supposed:

IX.

ISA. xxvii. 12. And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel:
 *3 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

The channel of the river here means the *Euphrates*; from which river to the *Nile*, or the river of *Egypt*, the Lord will expel the enemies of his people, and the children of *Israel* shall be gathered one by one. As to the time, it will be when the great trumpet shall be blown: which

C trumpet

trumpet I take to be the same with the seventh trumpet, *Rev. xi. 15.* at the sounding of which, *the kingdoms of this world are to become the kingdoms of our Lord, and of his Christ.*

X.

ISA. xxx. 18. Therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you : for JEHOVAH is a God of judgment ; blessed
19 are all they that wait for him. For the people shall dwell in Zion at Jerusalem : thou shalt weep no more ; he will be very gracious unto thee, at the voice of thy cry ; when he shall hear it, he will
26 answer thee.—Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

XI.

ISA. xxxiii. 20. Look upon Zion, the city of our solemnities : thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

Zion, in these texts, cannot signify (as some would have it) the Christian church ; because what is here said of its peaceable state, has never yet come to pass. Neither can these Prophecies be applied to *Jerusalem* restored after the *Babylonish* captivity, because of the words *thou shalt weep*

weep no more ; and, not one of the stakes thereof (i. e. of that tabernacle) shall ever be removed.

XII.

ISA. xxxv. 10. And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away.

This whole chapter is generally applied to the times of the gospel immediately succeeding the first coming of our Lord. But from the last verse here quoted, and also from the 4th, wherein it is said, *Be strong, fear not : behold, your God will come with vengeance, &c.* it appears to me to relate to the restoration of *Israel*, and the times of the gospel cotemporary with it ; *when* (as it is said in ver. 5.) *the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped*, i. e. the Jews shall be enabled to discern the true Messiah, and they shall both hearken to, and obey his doctrine.

XIII.

ISA. xliii. 5. Fear not, for I am with thee : I will bring thy seed from the east, and gather thee from 6 the west. I will say to the north, Give up, and to the south, Keep not back : bring my sons from far, and my daughters from the ends of the earth.

XIV.

ISA. xlix. 14. But Zion said, JEHOVAH hath forsaken me, and my Lord hath forgotten me. Can

C 2

a woman

- a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea,
- 16 they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my
- 17 hands, thy walls are continually before me. Thy children shall make haste; thy destroyers, and they
- 18 that made thee waste, shall go forth of thee. Lift up thine eyes round about and behold, all these gather themselves together and come to thee: as I live, saith the Lord, thou shalt surely clothe thee with them all as with an ornament, and bind them
- 19 on thee as a bride doth. For thy waste and desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.
- 20 The children which thou shalt have after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me, that I
- 21 may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone, these, where had they been? *
- 22 Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.
- 23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet, and thou shalt know that I am THE LORD: for they shall not be ashamed
- 24 that wait for me. Shall the prey be taken from the

* Or, From whence come these?

mighty?

- 25 mighty? or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.
- 26 And I will feed them that oppress thee, with their own flesh, and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I JEHOVAH am thy Saviour and thy Redeemer, the Mighty One of Jacob.

Whoever reads the words of this Prophecy with the least attention, must (I think) be convinced, that they can relate to nothing else but the future Restoration of *Israel*. For they are not applicable either to the return from *Babylon*, or to the Christian church. Not to the former, because they were never so *straitned for room*, as is here foretold in ver. 19, 20. Nor did *kings and queens ever bow down to them, and lick up the dust of their feet*, according to ver. 23. but, on the contrary, rather tyrannized over them. Nor can they be applied to the Christian church; because this allegorical Zion has, as yet, had none of its *waste and desolate places* * rendered *too narrow by reason of the inhabitants*; nor can she be said to be a *captive, removing to and fro*, or to be left alone. The first seven verses of this chapter do (I grant) speak of the Christian church, as well as of the *Israelites*, particularly in the 6th verse—*It is a light thing that thou shouldest be my servant to raise*

* Or the land of its destruction.

up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth, &c. But the rest of the chapter, or at least from ver. 13. to the end, relate evidently to the Restoration of the *Israelites* to their own land.

XV.

Is A. li. 3. For the Lord shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving, and the voice of melody.

11 ———Therefore, the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning

17 shall flee away. ———Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.

19 ———These two things are come unto thee: Who shall be sorry for thee? Desolation, and destruction, and the famine, and the sword: By whom shall I

21 comfort thee? ———Therefore hear now this, thou

22 afflicted, and drunken, but not with wine. Thus saith thy Lord JEHOVAH, and thy God that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more

23 drink it again. But I will put it into the hand of them that afflict thee: which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street to them that went over.

Chap.

Chap. lii. 1. Awake, awake, put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, the holy city : for henceforth there shall no more come into thee, the uncircumcised, and the
2 unclean. Shake thyself from the dust : arise, and sit down, O Jerusalem : loose thyself from the bands of thy neck, O captive daughter of Zion, &c.

This, and chap. lii. of *Isaiab*, have been generally applied to the redemption of the Christian church ; and the contents of the chapters which are prefixed, signify as much to us. But whoever considers the passages in these chapters here quoted, will easily perceive that the Prophet speaks of the redemption of the literal *Israel* from their captivity, throughout both these chapters. For to this restoration are applicable the following verses.

XVI.

ISA. lii. 7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy
8 GOD reigneth ! Thy watchmen shall lift up the voice, with the voice together shall they sing : for they shall see eye to eye, when the Lord shall bring
9 again Zion. Break forth into joy, sing together, ye waste places of Jerusalem : for the Lord hath comforted his people, he hath redeemed Jerusalem.

That this chapter relates to the kingdom of Christ is very true. But then it is plainly *that* kingdom which he shall enter upon at his second

coming : at which time shall be the restoring of *Israel*. For want of attending to this distinction of Christ's *first* and *second* coming, commentators have often expounded those passages in the Prophets, which relate to Christ's *second* coming, of his *first*; in order to which, they have been obliged to depart from the easy and literal sense of the Prophecies, and to allegorize the passages in such a manner, as has given great advantage, as well as offence to the adversaries of Christianity. Let us not be afraid, that by allowing those numerous Prophecies, which speak of the great happiness and peace of *Jerusalem* or *Zion*, to relate to the second coming of our Lord, we shall any ways hurt the cause of our holy religion, by leaving no predictions of his first coming. For this will be very far from being the case. In this very chapter, we have an instance of the latter, wherein the different condition of Christ at his first and second coming are set in opposition.

Ver. 13. *Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.*

Ver. 14. *As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men)*

Ver. 15. *So shall he sprinkle many nations, the kings shall shut their mouths at him : for that which had not been told them shall they see : and that which they had not heard, shall they consider.*

Here the 14th verse, which evidently relates to Christ's *first* coming, and his suffering state, is opposed to the 15th, which speaks of what shall happen

happen at his *second* coming ; when the kings of the earth shall not dare to open their mouths at him, &c. Neither does the word *sprinkling* here relate to *baptism*, as has been supposed ; but to the cleansing many nations from the filthiness of idolatry, at the time of the Restoration of *Israel*, as appears by the parallel to this place, *Ezekiel xxxvi. 24, 25. I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols will I cleanse you.*

The next chapter also, the fifty-third of *Isaiab*, relates wholly to the first coming of our Lord, being nothing else from the beginning to the end but a Prophecy of the sufferings he should undergo. But wherever we meet with the kingdom of Christ in the Prophecies, represented as a glorious, peaceable, and happy state, let me observe here once for all, that it most certainly relates to the future kingdom, which he shall receive at his second coming. Because a state of *glory, peace, and happiness*, has never yet been the case of that militant state, under which his kingdom has hitherto subsisted. This distinction may be considered as the *key* to the Prophecies of the Old Testament, which chiefly have regard to that state of *purity, peace, and happiness*, which shall prevail in the latter days, under the glorious reign of Christ.

XVII.

ISA. liv. 1. Sing, O barren, thou that didst not bare, and cry aloud, thou that didst not travail with child : for more are the children of the desolate, than the children of the married wife, saith
 2 the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations : spare not, lengthen thy cords, and strengthen
 3 thy stakes. For thou shalt break forth on the right hand and on the left ; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

XVIII.

ISA. lx. 4. Lift up thine eyes round about and see ; all they gather themselves together, they come to thee, thy sons shall come from far, and thy
 8 daughters shall be nursed at thy side.—Who are these that fly as a cloud, and as the doves to their
 9 windows ? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their SILVER and their GOLD with them unto the name of Jehovah thy God : and to the Holy One
 10 of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee : for in my wrath I smote thee, but in my favour have I had mercy on
 11 thee. Therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces [wealth] of the Gen-
 12 tiles, and that their kings may be brought. For the nation or kingdom that will not serve thee, shall perish : yea, those nations shall be utterly wasted.
 13 The glory of Lebanon shall come unto thee : the fir tree, the pine tree, and the box together, to beautify

regard to the *Jews* in particular, as it is well known that *gold, silver, and jewels*, are the principal commodities that they deal in, and of which they are now in possession of no small share*. It is also foretold, that strangers shall build up their walls, and that the *nations who will not serve them shall perish*; as also that the *sons of them that afflicted them and despised them shall come bending unto them, and bow themselves down at the soles of their feet*. If any one thinks he can accommodate all these particulars to the Christian church, or to the return from *Babylon*, let him try. I, for my part, can see no method of doing this, that would not, if constantly pursued, overthrow the true sense of the whole scripture.

XIX.

ISA. lxi. 4. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many
5 generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your
6 plow-men and your vine-dressers. But ye shall be named the priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

That this *building the old wastes, &c.* does not mean the rebuilding of *Jerusalem*, at the return

* This is more especially true of those *European Jews*, whose return is here said to be by the ships of *Tarshish*, i. e. the *Mediterranean Sea*.

from

from *Babylon*, is evident, from their being called the desolations of *many* generations.

XX.

Is A. lxii. 1. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. 2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called 3 by a New Name. Thou shalt be a crown of glory in the hand of Jehovah, and a royal diadem in the 4 hand of thy God. Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate: but thou shalt be called *Hephzibah*, and thy land *Beulah*; for the Lord delighteth in thee, 8 and thy land shall be married.—JEHOVAH hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies, and the sons of the stranger shall not drink thy wine, for which thou hast laboured. 9 But they that have gathered it, shall eat it, and praise Jehovah; and they that have brought it together, shall drink it in the courts of my holiness. 10 Go through, go through the gates; prepare ye the way of the people: cast up, cast up the highway, gather out the stones, lift up a standard for 11 the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughters of Zion, Behold, thy salvation cometh; Behold, his 12 reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, a city not forsaken.

The

The *Zion*, to whom this whole chapter is addressed, has been generally supposed to be the church; but the description of it here does by no means favour such an interpretation. For when was the church *forsaken, and her land desolate? her corn meat for her enemies, and her wine drunken by strangers?* Does not all this much better suit the literal *Zion*, or the city of *Jerusalem*, and the land of *Judea*?

XXI.

- Is A. lxxv. 19. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying.
- 20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, but the sinner being an hundred years old, shall be accursed.
- 21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of
- 22 them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine
- 23 elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth trouble: for they are the seed of the blessed of the Lord, and
- 24 their offspring with them. And it shall come to pass, that before they call, I will answer: and while
- 25 they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

This

This Prophecy evidently relates to the Restoration of *Jerusalem*; and cannot, with propriety, be applied to the church, which has never yet been in the happy state here described.

XXII.

Is A. lxvi. 5. Hear the word of the Lord, ye that tremble at his word, Your brethren that hated you, that cast you out for my name's sake, said *, Let the Lord be glorified : but ye shall appear to your joy, 6 and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the 7 Lord that rendereth recompence to his enemies. Before she travailed she brought forth : before her pain 8 came, she was delivered of a man child. Who hath heard such a thing ? Who hath seen such things ? Shall the earth be made to bring forth in one day, or shall a nation be born at once ? For as soon as Zion travailed, she brought forth her children. 9 Shall I bring to the birth, and not cause to bring forth ? saith Jehovah : Shall I cause to bring forth, 10 and shut the womb ? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her : rejoice for joy, all ye that mourn for her. 11 That ye may suck, and be satisfied with the breasts of her consolations : that ye may milk out, and be

* Let the Lorde magnifie himfelfe, that we may see youre gladnesse : and yet they shall be confounded. For as touching the cytie and the temple, I heare the voice of the Lorde.

TINDALE.

The above quoted translation is that of *William Tindale*, made in the reign of king *Edward VI.* which, in many places, is a better translation than ours, as will appear in the sequel of this work.

delight-

- 12 delighted with the abundance of her glory. For
 thus saith the Lord, Behold, I will extend peace to
 her like a river, and the glory of the Gentiles like
 a flowing stream : then shall ye suck, ye shall be
 born upon her fides, and be dandled upon her knees.
 13 As one whom his mother comforteth, so will I com-
 fort you : and ye shall be comforted in Jerusalem.
 14 And when ye shall see this, your heart shall re-
 joice, and your bones shall flourish like an herb :
 and the hand of the Lord shall be known towards
 his servants, and his indignation towards his ene-
 15 mies. For behold, the Lord will come, and with
 his chariots like a whirlwind, to render his anger
 16 with fury, and his rebuke with flames of fire. For
 by fire, and by his sword, will the Lord plead with
 all flesh : and the slain of the Lord shall be many.—
 18 For I know their works and their thoughts : it shall
 come, that I will gather all nations and tongues,
 19 and they shall come and see my glory. And I will
 set a sign among them, and I will send those that
 escape of them, unto the nations to Tarshish, Pul,
 and Lud, that draw the bow to Tubal and Javan,
 to the isles afar off, that have not heard my fame,
 neither have seen my glory ; and they shall declare
 20 my glory among the Gentiles. And they shall
 bring all your brethren for an offering unto Je-
 hovah, out of all nations, upon horses, and in cha-
 riots, and in litters, and upon mules, and upon
 swift beasts, to my holy mountain Jerusalem, saith
 the Lord, as the children of Israel bring an offering
 21 in a clean vessel into the house of the Lord. And
 I will also take of them for priests and for Levites,
 22 saith the Lord. For as the new heavens and the
 new earth which I will make shall remain before
 me, saith the Lord, so shall your seed and your
 23 name remain. And it shall come to pass, that from
 one

one new moon, and from one sabbath to another, shall all flesh come to worship before me, saith the
 24 Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me : for their worm shall not die, neither shall their fire be quenched : and they shall be an abhorring unto all flesh.

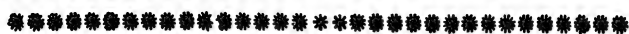
From the 5th to the 10th verse of this chapter, it is thought by many, that the destruction of the city and temple of *Jerusalem*, and the sudden spread of the gospel is foretold ; and that the country fellow that came up to the feast of Tabernacles, about seven years before the siege of *Jerusalem*, alluded to the sixth verse, when he cried without ceasing, *Wo to the city ! wo to the temple ! A voice from the four corners, a voice against Jerusalem, a voice against the nation, &c.* But granting that the man had this text in view, which is not certain (his words being considerably different from it) it will not follow that these words in the Prophecy were intended to predict that event. And as to the words of the 8th, *as soon as Zion travailed, she brought forth her children*, which are thought to relate to the sudden spread of the gospel, they appear to me rather to respect the sudden and unexpected Restoration of the *Israelites* in the latter times. For the gospel was established gradually in the world, and did not bring forth its children *at once*, or in *one day*, as it is expressed in the former part of this verse. From the 10th verse to the end of the chapter,

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the happy state of Jerusalem restored, and the destruction of her enemies, is plainly delivered. It is said, ver. 19. that *those that escape of them, shall be sent unto the nations, to Tarshish, Pul, Lud, Tubal, Javan, and the isles afar off.* Now the *them* here does not mean (as some suppose) the *Jews* who are now accordingly dispersed among these nations; but those which shall escape of all those nations and tongues mentioned in the verse before, which shall be gathered together; and which in the 16th verse are called *all flesh*, with whom *the Lord will plead with fire and sword, and the slain of the Lord shall be many.* And who should these be, but those who, according to other Prophecies, which I shall hereafter consider, are to oppose this re-settlement of *Israel*, and to fall in the battle of *Armageddon*; to which also the last verse of this chapter relates—*they shall go forth, and look upon the carcases of the men who have transgressed against me; for their worm shall not die, &c.* words which are elsewhere applied to the same battle of *Armageddon*. I shall make but one remark more, viz. on verse 20. where it is said, *they (the Gentiles) shall bring all your brethren—out of all nations, upon horses and chariots, &c.—to my holy mountain Jerusalem,* which circumstances seem to me to be such, as are by no means applicable to the church, or to the return from the *Babylonish* captivity.

MICAH



MICAH prophesied in the days of *Jotham*, *Abaz*, and *Hezekiab*, kings of *Judah*, about 750 years before Christ.

XXIII.

MICAH ii. 12. I will surely assemble, O Jacob, all of thee: I will surely gather the remnant of *Israel*, I will put them together as the sheep of *Bozrah*, as the flock in the midst of their fold: they shall make great noise, by reason of *the multitude of men*.

XXIV.

MICAH iv. 1. But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall
 2 flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of *Zion*, and
 3 the word of the Lord from *Jerusalem*. And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up a sword against na-
 4 tion, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. —

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6 In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out,
 7 and her that I have afflicted. And I will make her that halteth a remnant, and her that was cast far off a strong nation; and Jehovah shall reign over them in mount Zion, from henceforth, even for
 11 ever.*——Now also many nations are gathered against thee, that say, Let her be defiled, and let
 12 our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves in-
 13 to the floor. Arise, and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people: and I will consecrate their gain unto Jehovah, and their substance unto the Lord of the whole earth.

This fourth chapter of *Micah*, according to the contents prefixed to it, describes *the glory, peace, kingdom, and victory of the church*: and so indeed it does; but it is not the *present*, or any *past* state of the church, as appears from the third and fourth verses; for such an universal peace and happiness has never yet taken place, nor ever will till those last days, when *the mountain of the house of the Lord shall be established in the top of the moun-*

* In *Tyndale's* translation of the 7th verse, it is, *And will give issue unto the lame*, instead of *And I will make her that halteth a remnant*, which is certainly better. For the Lord is here promising an *increase* to her that halteth, and is driven out, as appears by the latter end of the verse, and not a *diminution* of them to a remnant.

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tains, or till she that was cast afar off shall be made a strong nation, i. e. till Israel shall be restored, and become the most powerful nation upon earth. Then it is, that the church of Christ shall be in that glorious and happy state, so often foretold by the Prophets.

XXV.

MICAH v. 3. Therefore will he give them up, until the time that she which travaileth hath brought forth : then the remnant of his brethren shall return
 4 unto the children of Israel. And he shall stand and seed [or rule] in the strength of the Lord, in the majesty of the name of Jehovah his God, and they shall abide : for now shall he be great unto the ends
 5 of the earth. And this man shall be the peace when the Assyrian * shall come into our land : and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight princes of
 6 men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof : thus shall he deliver us from the Assyrian when he cometh into our land, and when he tread-
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* By the *Assyrian*, according to Mr. MEDE, is meant *Gog of the land of Magog, chief prince of Meshech and Tubal*, of whom *Ezekiel* prophecied. ' Not as though this should be his original nation, but as the province from whence he should fall into the land of *Israel*. For the prince of *Magog* and *Tubal* cannot come into the land of *Israel*, till he be first master of the land of *Assur*, which lies between them. And the Prophet describes him by this name, rather than by that of his own nation, because the name of *Assur* was at that time so terrible to the *Jews*, and the invasion

7 eth within our borders. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for a man, nor waiteth for the sons of
8 men. And the remnant of Jacob shall be among the Gentiles in the midst of many people: as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

The words, *therefore will he give them up*, &c. in the third verse, have reference to the first and second verses, *Now gather thyself in troops, O daughter of troops* (or robbers), by which some understand the *Roman* state, which were robbers of mankind in general, who *laid siege against them, and smote the judge of Israel with a rod upon the cheek*; notwithstanding which, the ruler who should come out of *Betblem Euphratab*, should give them up no longer than until the time which she that travaileth hath brought forth; and the remnant of his brethren shall return unto the

‘ of *Salmanasser* and *Sennacherib* still fresh in their minds: and
 ‘ perhaps those nations were then at the devotion of the *Af-*
 ‘ *syrian*, and no small part of his army, as they used to be
 ‘ of the *Saracens*, when they ruled in those parts. Howso-
 ‘ ever, by this name, he pointed to a northern enemy, what-
 ‘ soever the nation should be that should then empire it in
 ‘ those parts, as the *Affyrians* did, when he prophesied. For
 ‘ *Affyria* is described by that situation, *Isa.* xiv. 31. *Jer.* i. 13.
 ‘ and iv. 6. *Zech.* ii. 6.’

MEDE, B. IV. Epist. XLI.
 children

children of *Israel*. By the *Affyrian*, who shall come into their land, and tread in their palaces, is not meant the *Affyrian* empire at that time subsisting, which was never laid waste by the sword of *Israel*, or any shepherds or princes by them raised up against it; but those who should possess the land of *Affyria* in the latter days, and should oppose the Restoration of *Israel*. By the *Affyrian*, therefore, I take the *Turkish* empire to be intended; among whom the remnant of *Jacob* are to be as a lion among the beasts of the field, &c.

XXVI.

MICAH vii. 11. In the day that thy walls are to be built, in that day shall the decree be far re-
 12 moved. * In that day also he shall come even to thee from *Affyria*, and from the fortified cities, and from the fortrefs even to the river, and from sea to
 16 sea, and from mountain to mountain.—The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears
 17 shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of *Jehovah* our
 18 God, and shall fear because of thee. Who is a
 20 God like unto thee, &c.—Thou wilt perform the truth to *Jacob*, and the mercy to *Abraham*, which thou hast sworn unto our fathers from the days of old.

What this was that was sworn unto *Abraham*, I have above shewn †, viz. That the land *Abra-*

* In TINDALE, *The law shall go abroad.* † Article I.

ham then stood upon, should be given unto *him* and to *his seed* for ever.



ZEPHANIAH prophesied in the days of *Josiah*, about the year before Christ 630.

XXVII.

ZEPH. iii. 8. Wait you upon me, saith the Lord, until the day that I rise up unto the prey : for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger : for all the earth shall be devoured with the fire of my jealousy. — Behold, at that time, I will undo all that afflict thee, and will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land, where they have been put to shame. At that time will I bring you again, even in the time that I gather you : for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.

The day referred to in the 8th verse is plainly the same time which is spoken of in the two last verses ; and also in all the intermediate verses, which I have omitted, to avoid prolixity, and not because they are any ways foreign to my design. The return from captivity here mentioned, is evidently future ; because the *Jewish* nation have not yet been made a name and a praise among all people

people of the earth ; but rather a reproach : neither can it relate to the return from *Babylon*, because it is said, ver. 15. that they should not see evil *any more*.

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JEREMIAH began to prophecy in the days of *Josiah*, king of *Judah*, about the year 629, before Christ.

XXVIII.

- JER. iii. 16. It shall come to pass when ye be multiplied and increased in the land : in those days saith the Lord, they shall say no more, *The ark of the covenant of the Lord* : neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more.
- 17 At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem : neither shall they walk any more after the imagination of
- 18 their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers.

XXIX.

- JER. xvi. 14. Therefore, behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel
- 15 out of the land of Egypt ; But, The Lord liveth that brought up the children of Israel from the land of the

the north, and from all the lands whither he had driven them : and I will bring them again into their land that I gave unto their fathers.

XXX.

JER. xxiii. 3. And I will gather the remnant of my flock out of *all* countries whither I have driven them, and will bring them AGAIN to their folds, and
 4 they shall be fruitful and increase. And I will set up shepherds over them, which shall feed them, and they shall fear no more, nor be dismayed, neither
 5 shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice
 6 in the earth *. In his days Judah shall be saved, and Israel shall dwell safely : and this is his name whereby he shall be called, *Jehovah our Righteous-*
 7 *ness*. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the
 8 land of Egypt ; But, The Lord liveth which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land.

* This 5th verse is generally applied to the coming of Christ, and so indeed it ought to be : but then it is plainly his *second* coming that is here intended, as appears from the very next words, *In his days Judah shall be saved, and Israel shall dwell safely, &c.* which is not true, if applied to the *first* coming of Christ. For soon after that, they were so far from *being saved*, or *dwelling safely*; that they underwent a terrible destruction.

XXXI.

XXXI.

JER. xxx. 3. For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah (saith the Lord) and I will cause them to return to the land that I gave to their
 10 fathers, and they shall possess it.—Therefore fear thou not, O my servant Jacob, saith the Lord, neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return, and shall be in rest
 11 and quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not
 18 leave thee altogether unpunished.—Thus saith the Lord, behold, I will bring again the captivity of Jacob's tents, and have mercy upon his dwelling places: and the city shall be built on her own heap, and the palace shall remain after the manner
 19 thereof *. And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be a few; I will also glorify them, and they shall not be
 20 small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

XXXII.

JER. xxxi. 4. Again I will build thee, and thou shalt be built, O virgin of Israel, thou shalt be a-

* In *Tindale's* translation, "And the houses shall have their right foundations."

again

gain adorned with thy tabrets, and shalt go forth in
 5 the dances of them that make merry. Thou shalt
 yet plant vines upon the mountains of Samaria, the
 the planters shall plant, and shall eat them as com-
 6 mon things. For there shall be a day that the watch-
 men upon the Mount Ephraim shall cry, Arise, ye, and
 7 let us go up to Zion, unto Jehovah our God. For
 thus saith the Lord, Sing with gladness for Jacob,
 and shout among the chiefs of the nations : publish
 ye, praise ye, and say, O Lord, save thy people,
 8 the remnant of Israel. Behold, I will bring them
 from the north country, and gather them from the
 coasts of the earth, and with them the blind and
 the lame, the woman with child, and her that tra-
 vailleth with child together, a great company shall
 9 return thither. They shall come with weeping,
 and with supplications will I lead them * : I will
 cause them to walk by the rivers of waters, in a
 strait way wherein they shall not stumble : for I am
 a father to Israel, and Ephraim is my first-born.
 10 Hear the word of the Lord, O ye nations, and de-
 clare it in the isles afar off, and say, He that scat-
 tered Israel will gather him, and keep him as a
 11 shepherd does his flock. For the Lord hath redeemed
 Jacob, and ransomed him from the hand of him
 12 that was stronger than he. Therefore they shall
 come and sing in the height of Zion, and shall flow
 together to the goodness of the Lord, for wheat,
 and for wine, and for oil, and for the young of the
 flock, and of the herd : and their soul shall be as a
 watered garden, and they shall not sorrow any more
 at all.

* How much better is *Tindale's* translation ! " They de-
 parted from hence in heaviness, but with joy will I bring
 them hither again."

All these Prophecies of *Jeremiab* do plainly relate to a future Restoration, for the following reasons: 1. Because they speak of both *Ephraim* and *Judab*; by the former of which, is always meant the ten tribes; and sometimes of these alone, as distinguished from *Judab*; but these have never yet been restored as a nation, although some few of them might, perhaps, return along with the *Jews* from *Babylon*. 2. Because it is said, chap. xxiii. 4. *they shall fear no more, nor be dismayed*; and xxx. 10. *Jacob shall return, and shall be in rest and peace, and none shall make him afraid*; and xxxi. 12. *And they shall not sorrow any more*. All which Prophecies are not true, if applied to the return from *Babylon*, even of *Judab*; less so of *Ephraim*, who never returned at all, as I above observed.

XXXIII.

JER. xxxi. 35. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon, and of the stars, for a light by night, which divideth the sea when the waves
 36 thereof roar; the Lord of Hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel shall also cease
 37 from being a nation before me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast of all the seed of Israel, for all that they
 38 have done, saith the Lord. Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel, unto the gate
 of

39 of the corner. And the measuring line shall yet go forth over against it, upon the hill Gareb, and
 40 shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kedron, unto the corner of the horsegate toward the east, shall be holy unto the Lord, it shall not be plucked up, nor thrown down any more for ever.

Nothing can be more express than the 36th and 37th verses, against the seed of Israel's being cast off for all that they have done, or ceasing to be a nation for ever. And the last words of the 40th verse render it very evident, that this Prophecy is not yet fulfilled; nor can relate to the re-building, at the return from *Babylon*.

XXXIV.

JER. xxxiii. 7. I will cause the captivity of Judah and the captivity of Israel to return, and will
 9 build them as at the first ——— And it shall be to me a name of joy, a praise, and an honour before all nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it. Thus saith the Lord,
 10 Again there shall be heard in this place, (which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and
 11 without inhabitant, and without beast) The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts, for the
 the

the Lord is good, for his mercy endureth for ever, and of them that shall bring the sacrifice of praise into the house of the Lord; for I will cause to return the captivity of the land, as at the first, saith the Lord.

Though many parts of this Prophecy may be applied to the return from *Babylon*, yet the 7th verse shews it to be spoken both of *Judah* and *Israel*; and the 9th proves it to relate to a future Restoration, the *Jews* not having yet been a *praise and honour before all nations*.

XXXV.

JER. xxxiii. 23. Moreover the word of the Lord
 24 came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off! Thus have they despised my people, that they should be no more a nation before
 25 them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the
 26 ordinances of heaven and earth: Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them,

XXXVI.

JER. xlv. 27. But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for behold, I will save thee from afar off, and thy seed from the land of their captivity, and Jacob shall return, and

be in rest, and at ease, and none shall make him
 28 afraid. Fear thou not, O Jacob my servant, saith
 the Lord, for I am with thee, for I will make a
 full end of all the nations whither I have driven
 thee, but I will not make a full end of thee, but
 correct thee in measure; yet will I not wholly leave
 thee unpunished.

These two last Prophecies are alone sufficient
 to confute the opinion of those who deny any
 future Restoration of *Israel*.

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EZEKIEL prophesied in the land of the
Chaldeans, about the year 595 before Christ.

XXXVII.

Ezek. xvi. 53. When I shall bring again their
 captivity, the captivity of Sodom and her daughters,
 and the captivity of Samaria and her daughters, then
 will I bring again the captivity of thy captives, in
 54 the midst of them. So that thou mayest bear thine
 own shame, and mayest be confounded in all that
 thou hast done, in that thou art a comfort unto
 55 them. When thy sisters, Sodom and her daughters
 shall return to their former estate, and Samaria and
 her daughters shall return to their former estate,
 then thou and thy daughters shall return to your
 59 former estate *.——For thus saith the Lord God, I

* As for their captivity, namely, the captivity of Sodom
 and her daughters; the captivity of Samaria and her daugh-
 ters: I will bring them again, so will I also bring again
 thy captivity among them.

TINDALE.

will

will even deal with thee as thou hast done *, which
 hast despised the oath in breaking the covenant.
 60 Nevertheless, I will remember my covenant with
 thee in the days of thy youth, and I will stablish
 61 unto thee an everlasting covenant. Then thou shalt
 remember thy ways and be ashamed, when thou shalt
 receive thy sisters, thine elder and thine younger :
 and I will give them unto thee for daughters but
 62 not by covenant †. And I will stablish my cove-
 nant with thee, and thou shalt know that I am the
 63 Lord. That thou mayest remember, and be con-
 founded, and never open thy mouth any more be-
 cause of thy shame, when I am pacified toward thee
 for all that thou hast done, saith the Lord God.

Some may, perhaps, conclude, from ver. 55. that there shall be no return of *Israel*, because it is said, they shall not return to their former estate till *Sodom* and *Samaria* shall return ; but from the following verses it plainly appears, that this is a wrong conclusion. For it is said, ver. 60 and 61, *I will remember my covenant with thee, &c. and thou shalt remember thy ways, &c. thou shalt receive thy sisters, thine elder, and thy younger : and I will give them unto thee for daughters, &c.* all which rather prove that *Sodom* and *Samaria* shall be restored, than that *Judah* shall not.

* *I shoulde* (by ryght) *deale with thee as thou hast done*, TINDALE. Which translation is much more agreeable to what follows in the next verse:

† And that beside thy covenant. TINDALE.

XXXVIII.

Ezek. xx. 39. As for you, O house of Israel, thus saith the Lord, Go ye, serve ye every man his idols, and hereafter *also* if ye will not hearken unto me : but pollute ye my holy name no more with
 40 your gifts, and with your idols *. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land serve me ; there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all
 41 your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered, and I will be sanctified in you before the heathen. And ye shall know that I am the
 42 Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine
 43 hand to give it to your fathers. And there shall ye remember your ways and all your doings wherein ye have been defiled, and ye shall loath yourselves in your own sight, for all your evils that ye have committed. And ye shall know that I am the Lord,
 44 when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

The gathering out of the countries wherein they were scattered, ver. 41. cannot be applied to

* Go now then (sayeth the Lorde God) ye house of Israel, cast away and destroye every man his idoles : then shall ye heare me, and no more blaspheme my holie name with your offerings and your idoles. TINDALE.

the return from *Babylon*, because it is said in the preceding verse, that *ALL the house of Israel, ALL of them in the land shall serve the Lord, and be accepted of him in the holy mountain*, whereas the two tribes *only* returned from that captivity. The two last verses also shew that this Prophecy does not relate to the *Babylonish* captivity: for since the return from thence, *Israel* have not loathed themselves for all the evils that they have committed; neither has the Lord as yet wrought with them for his *name's sake*, and not according to their wicked ways, &c.

XXXIX.

E Z E K. xxviii. 25. Thus saith the Lord God,
When I shall have gathered the house of Israel from
the people among whom they are scattered, and
shall be sanctified in them in the sight of the hea-
then, then shall they dwell in their land, that I have
26 given to my servant Jacob. And they shall dwell
safely therein, and shall build houses, and plant
vineyards: yea, they shall dwell with confidence,
when I have executed judgments upon all those that
despise them round about them, and they shall know
that I am Jehovah their God.

XL.

E Z E K. xxxiv. 25. And I will make with them
a covenant of peace, and I will cause the evil beasts
to cease out of the land: and they shall dwell safe-
26 ly in the wilderness, and sleep in the woods. And
I will make them; and the places round about my
hill, a blessing; and I will cause the shower to come
E 2 down

down in his season ; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them ; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

The persons with whom the covenant of peace mentioned in ver. 25. is to be made, are they who are described in the former part of the chapter, under the character of sheep ; and these have been generally supposed to be the church, as it has hitherto subsisted. But the circumstances mentioned in this Prophecy, and in that before it, will by no means admit of such allegorical interpretation. The *being scattered*, the *returning to their own land*, the *dwelling safely*, &c. are circumstances not applicable to the Christian church, but very properly so to the dispersed *Israelites*. And that the Prophecy cannot be applied to the return from any former captivity, is plain, from ver. 29. *They shall be no more consumed with hunger, neither bear the shame of the beaten any more* : and also from the 28th verse, *And they shall no more be a prey to the beaten*.

I now

I now come to the longest and most entire Prophecy in the whole Bible, concerning the future Restoration of both *Judah* and *Israel*, which is contained in the 36, 37th, 38th, and 39th chapters of *Ezekiel*, and treats of that subject only, without the intervention of any thing foreign to it; which is not the case of many others that are much shorter than this.

XLI.

- EZEK. xxxvi. 1. Also thou son of man, prophesie unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord.
- 2 Thus saith the Lord God, Because the enemy had said against you, Aha, even the ancient high places
- 3 are ours in possession: Therefore prophesie, and say, Thus saith the Lord God, Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of
- 4 talkers, and are an infamy of the people: Therefore, ye mountains of Israel, hear the word of the Lord God, Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about:
- 5 Therefore thus saith the Lord God, Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession, with the joy of all their heart, with despightful minds to
- 6 cast it out for a prey. Prophezie therefore concerning the land of Israel, and say unto the mountains

and to the hills, to the rivers and to the valleys,
 thus saith the Lord God, Behold I have spoken in
 my jealousie, and in my fury, because ye have born
 7 the shame of the heathen. Therefore thus saith the
 Lord God, I have lifted up mine hand, Surely the
 heathen that are about you, they shall bear their
 8 shame. But ye, O mountains of Israel, ye shall
 shoot forth your branches, and yield your fruit to
 9 my people Israel, for they are at hand to come. For
 behold, I am for you, and I will turn unto you,
 10 and ye shall be tilled and sown. And I will multi-
 ply men upon you, all the house of Israel, even all
 of it, and the cities shall be inhabited, and the
 11 wastes shall be builded. And I will multiply upon
 you man and beast, and they shall increase, and
 bring fruit, and I will settle you after your old
 estates, and will do better unto you than at your
 beginnings, and ye shall know that I am the Lord.
 12 Yea, I will cause men to walk upon you, even my
 people Israel, and they shall possess thee, and thou
 shalt be their inheritance, and thou shalt no more
 13 henceforth bereave them *of men*. Thus saith the Lord
 God, Because they say unto you, thou *land* devourest
 14 up men, and hast bereaved thy nations, Therefore
 thou shalt devour men no more, neither bereave thy
 15 nations any more, saith the Lord God. Neither will
 I cause men to hear in thee the shame of the heathen
 any more, neither shalt thou bear the reproach of
 the people any more, neither shalt thou cause thy
 nations to fall any more *, saith the Lord God.

That this part of the Prophecy is not to be
 understood allegorically, and applied to the Gen-

* Nor cast out thine owne people any more. TINDALE.
 tile

tile churches, is plain, from the very expressions used. For the *mountains, hills, rivers, and valleys of Israel, the desolate wastes, and the cities that are forsaken; which became a prey and derision to the residue of the heathen that are round about,* chap.

xxxxvi. 4. can never be supposed to be a description of the Gentile churches; there not being the least propriety of expression in such allegory, if thus applied: but the description is exactly true of the land of *Israel*, taken in the literal sense. If then it must be taken in a literal sense, the next enquiry is, whether it be already fulfilled, or is yet future. That the Prophecy was not fulfilled by the return from *Babylon*, is evident from ver. 10. *And I will multiply men upon you (the mountains of Israel) all the house of Israel, even all of it.* Now, allowing that a part of *Israel* returned with the children of *Judah* from the *Babylonish* captivity, yet this Prophecy will not be fulfilled, which, agreeably to many others (some of which I shall presently mention) asserts, that *all the house of Israel, even all of it, shall return.* Add to this, ver. 11. *I will settle you after your old estates, and will do better unto you than at your beginnings* *. When was this fulfilled? At the destruction of *Jerusalem* by the *Romans*? or in any time since that period? No, surely. No one can pretend that this is yet fulfilled to the house of *Israel*, and

* Shew you more kindness than ever you had before.

consequently it must be yet future. This is still further confirmed by the 12th, 14th, and 15th verses, *thou shalt no more bereave them of men; and, thou shalt devour men no more, neither bereave thy nations any more, &c.* all which will appear to the reader in a still stronger light in the sequel of this Prophecy, to which I now return.

- 16 Moreover the word of the Lord came unto me,
 17 saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way, and by their doings: their way was before me as the uncleanness of a removed woman.
 18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for
 19 their idols wherewith they had polluted it. And I scattered them among the heathen, and they were dispersed through the countries: according to their way, and according to their doings I judged them.
 20 And when they entered unto the heathen—they [the heathen] profaned my holy name, when they said to them, These are the people of the Lord, and
 21 are gone forth out of his land *. But I had pity for my holy name, which the house of Israel had profaned [or caused to be profaned] among the heathen
 22 whither they went †. Therefore say unto the house
 of

* They, in this verse, means the *heathen* (and not the *Israelites*, as some suppose) who profaned the Lord's name by saying jeeringly or ironically, *These are the people of the Lord* (his favourites, &c.) and yet, they are gone forth out of his land, i. e. as much as to say, He (the Lord) is not able to keep them in their own land.

† Some may think, from this verse, that it was *Israel* that

- of Israel, thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned [*or caused to be profaned*] among the heathen whither ye went.
- 23 And I will sanctifie my great name which was profaned among the heathen, which ye have profaned [*or caused to be profaned*] in the midst of them ; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you,
- 24 before their eyes. For I will take you from among the heathen, and gather you out of all countries,
- 25 and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your
- 26 idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your
- 27 flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and
- 28 do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and
- 29 I will be your God. I will also save you from all your uncleanness, and I will call for the corn, and
- 30 will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach
- 31 of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loath yourselves in your own sight, for your iniquities, and for your abomi-

that was meant by *they* in the preceding verse, who profaned, &c. But it is plain, that the profanation there mentioned was the speech made *to*, not *by*, the *Israelites*.

nations.

32 nations. Not for your sakes do I this, saith the Lord
 God, be it known unto you : be ashamed and con-
 33 founded for your own ways, O house of Israel. Thus
 saith the Lord God, In the day that I have cleansed
 you from all your iniquities, I will also cause you
 to dwell in the cities, and the wastes shall be build-
 34 ed. And the desolate land shall be tilled, whereas
 35 it lay desolate in the sight of all that passed by. And
 they shall say, This land that was desolate is become
 like the garden of Eden ; and the waste and deso-
 late and ruined cities are become fenced, and are
 36 inhabited. Then the heathen that are left round
 about you, shall know that I the Lord build the
 ruined places, and plant *that that was* desolate : I the
 37 Lord have spoken it, and I will do it. Thus saith
 the Lord God, I will yet for this be enquired of by
 the house of Israel to do it for them, I will increase
 38 them with men like a flock. As the holy flock, as
 the flock of Jerusalem in her solemn feasts, so shall
 the waste cities be filled with flocks of men, and
 they shall know that I am the Lord.

The Prophet having thus described the Resto-
 ration of *Judah* and *Israel*, in words so plain and
 clear, that none but a professed commentator
 (one would think) could have possibly mistaken
 them, proceeds, in the next chapter, by a vision
 of dry bones reviving, to shew, that however un-
 promising the state of *Israel* might seem, when
 dispersed throughout all lands, yet that God would
 most certainly effect the re-union of the tribes
 which he here foretold.

Chap. xxxvii. 1. The hand of the Lord was up-
 on me, and carried me out in the spirit of the Lord,
 and

and set me down in the midst of the valley which was
 2 full of bones, And caused me to pass by them
 round about, and behold, there were very many in
 3 the open valley, and lo they were very dry. And
 he said unto me, Son of man, can these bones live ?
 And I answered, O Lord God, thou knowest.
 4 Again he said unto me, Prophecie upon these bones,
 and say unto them, O ye dry bones, hear the word
 5 of the Lord. Thus saith the Lord God unto these
 bones, Behold, I will cause breath to enter into
 6 you, and ye shall live. And I will lay sinews upon
 you, and will bring up flesh upon you, and cover
 you with skin, and put breath in you ; and ye shall
 7 know that I *am* the Lord. So I prophesied as I was
 commanded ; and as I prophesied, there was a noise,
 and behold, a shaking, and the bones came toge-
 8 ther, bone to his bone. And when I beheld, lo,
 the sinews and the flesh came upon them, and the
 skin covered them above ; but *there was* no breath
 9 in them. Then said he unto me, Prophecie unto
 the wind [or breath] and say to the wind [or *breath*]
 thus saith the Lord God, Come from the four winds,
 O breath, and breathe upon these slain, that they
 10 may live. So I prophesied as he commanded me, and
 the breath came into them, and they lived and stood
 11 upon their feet, an exceeding great army. Then
 he said unto me, these bones are the *WHOLE* house
 of Israel : behold, they say, Our bones are dried,
 and our hope is lost, we are cut off for our parts.
 12 Therefore, prophecy and say unto them, Thus saith
 the Lord God, Behold, O my people, I will open
 your graves, and cause you to come up out of your
 13 graves, and bring you into the land of Israel. And
 ye shall know that I am the Lord, when I have
 opened your graves, O my people, and brought
 14 you up out of your graves, And shall put my spirit
 in

- in you, and ye shall live, and I shall place you in your own land : then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.
- 15 The word of the Lord came again unto me, saying,
 16 Moreover, thou son of man, take thee one stick, and write upon it, *For Judah, and for the children of Israel his companions* : then take another stick, and write upon it, *For Joseph, the stick of Ephraim,*
 17 *and for all the house of Israel his companions.* And join them one to another into one stick, and
 18 they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these ?
 19 Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they
 20 shall be one stick in my hand. And the sticks whereon thou writest, shall be in thine hand before
 21 their eyes. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them *on every side*, and bring them into
 22 their own land. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all : and they shall *no more* be two nations, neither shall they be divided
 23 into two kingdoms *any more at all* : Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions ; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them : so shall they be my people,
 25 and I will be their God.—And they shall dwell in the land that I have given unto Jacob my servant,
- wherein

wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children *for ever*, and my servant
 26 David shall be their prince *for ever*. Moreover, I will make a covenant of peace with them, it shall be an *everlasting* covenant with them, and I will place them, and multiply them, and will set my
 27 sanctuary in the midst of them *for evermore*. My tabernacle also shall be with them : yea, I will be
 28 their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

That this chapter is not to be taken in an allegorical sense, or applied to the Gentile churches, is evident from ver. 21 and 22. For how can the churches of the Gentiles or Christians in general, become one nation in the land upon the mountains of *Israel*? Does not the stick of *Judab* and the stick of *Joseph*, &c. which are to become One, evidently mean the two kingdoms of *Judab* and *Israel* which had been divided? These are the true and literal children of *Israel*, which are to be taken from among the heathen, and not any allegorical offspring, as some commentators suppose, in order to obscure some of the most clear and plain passages of the scripture Prophecies. If then a literal restoration of *Israel* be here intended, it is plain that the Prophecy is not yet fulfilled, from ver. 25. where it is said, that after the Restoration here spoken of, they shall dwell in the land of their forefathers, *they and their children,*

aren, and their children's children for ever. But this we cannot suppose to be verified by any former return, as they have since been dispersed among all nations.

The Prophecy is therefore yet to be fulfilled, though not without some powerful opposition, which shall be unsuccessfully made against it, by some great and populous nations in the latter days; which is the subject of the two following chapters.

See Joel C. 2. 3.
Dan. C. 12. V. 1.

Chap. xxxviii. 1. And the word of the Lord came
2 unto me, saying, Son of man, set thy face against
Gog, the land of Magog, the chief prince of Me-
3 shech and Tubal, and prophecy against him *; And
say, Thus saith the Lord God, Behold, I am against
thee,

* The several nations who are here prophesied against, are, according to the learned Mr. JOSEPH MEDE, these that follow :

‘ To *Meshech* we allot *Cappadocia*, the inhabitants of which
‘ were once called *Meschini*, *Meschi*, *Messyni*, and *Mosynæci*.
‘ Now for *Tubal*; because he is neighbour to *Meshech*, we must
‘ allot that which lies on the south-east of the *Euxine* sea,
‘ which contained the people called *Albani*, *Chalybes*, and
‘ *Iberi*, who (*Josephus* saith) were anciently called *Tiboli*, &c.
‘ And so we come to *Magog*; whom, with the consent of all
‘ men, we place north of *Tubal*, and make him the father
‘ of the *Scythians*, that dwelt on the east and north-east of
‘ the *Euxine* sea: and besides, we have this argument from
‘ the report of *Pliny*, in that *Scythopolis* and *Hierapolis*, which
‘ these *Scythians* took when they overcame *Syria*, were ever
‘ after, by the *Syrians*, called *Magog*. And hence we may
‘ soon learn who is that tyrant *Gog*, whereof *Ezekiel* prophesied,

thee, O Gog, the chief prince of Meshech and Tubal. And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company, with bucklers and shields, all of them handling swords. Persia, Ethiopia, and Libya with them ; all of them with shield and helmet : Gomer, and all his bands, the house of Togarmah of the north quarters, and all his bands, and many people with thee*. Be thou

* fied, namely, the *Scythian Ottoman* of the east, &c. This is that *Gog of the land of Magog, chief prince of Meshech and Tubal*. As for the name *Gog*, it signifies the very same with *Magog* ; for *Mem* is but a *Heemantick* letter ; and it pleased the spirit of God to take away this first syllable, to distinguish between the people and the land of the people, calling the people *Gog*, and the land, the land of *Magog*. And it is to be marked, that he doth not call this *Gog* prince of *Magog*, but rather *Gog of the land of Magog* (for so גוג ארץ המגוג may be termed) and chief prince of *Meshech and Tubal*. For those who have done all this evil, were no princes in the land of *Magog*, but meer vagabonds and mercenaries, whom their country spewed out, because they could not live at home. And yet these savages, at their first coming out, made themselves lords of *Meshech and Tubal*, of *Cappadocia* and *Iberia* ; and here they contained themselves long before they attempted the conquest of the rest of *Asia* : Witness those who write the history of their beginning!

MEDE, B. I. Disc. L.

* *Persia*, *Ethiopia*, and *Lybia* are well-known countries. *Gomer*, according to the abovementioned author, possessed the parts of *Asia*, which lie upon the *Ægean* sea and *Hellepont* northward. And this agrees well with *Ezekiel*, who terms *Gomer* and *Togarmah* inhabitants of the sides of the north

thou prepared, and prepare for thyself, thou and all thy company that are assembled unto thee, and be
 8 thou a guard unto them. After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always * waste: but it is brought forth out of the nations, and they
 9 shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many
 10 people with thee. Thus saith the Lord God, It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an
 11 evil thought. And thou shalt say, I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates;
 12 To take a spoil, and to take a prey, to turn thine hand upon the desolate places, *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that
 13 dwell in the midst of the land. Sheba and Dedan, and the merchants of Tarshish, with all the young

north יִדְרֹתֵי צָפוֹן. And it is manifest, that the *Jews* called the lesser *Asia* the *North*, and the kings thereof in *Daniel*, the *kings of the north*. We may therefore assign to these *Gomerians*, all the north-east part of this *Asia*, containing *Phrygia*, *Pontus*, *Bythynia*, and a great part of *Galatia*. As to *Togarmah*, the son of *Gomer*, the same author assigns to him *Phrygia Major*, and some part of *Galatia*. All which countries are now either in the possession of, or tributary to, the *Ottoman* empire; all which being considered, we cannot be at a loss to know who is meant by the *Gog* here spoken of.

* Or long waste.

TIND.

lions

lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take
 14 away cattle and goods, to take a great spoil? Therefore, son of man, prophecy, and say unto Gog, Thus saith the Lord God, in that day when my people of Israel dwelleth safely, shalt thou not know
 15 it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and
 16 a mighty army. And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the *latter days*, and I will bring thee against my land, that the heathen may know me when I shall be sanctified in thee, O Gog, before
 17 their eyes. Thus saith the Lord God, Art thou he, of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years, that I would bring thee
 18 against them*? And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall
 19 come up in my face. For in my jealousy, and, in the fire of my wrath have I spoken: surely in that day there shall be a great shaking in the land of Israel.
 20 So that the fishes of the sea, and the fowls of hea-

* If it be asked, by what Prophets, and where such an enemy as Gog was prophesied of before Ezekiel? I answer, ' By ' *Isaiah xxvii. 1.* with the two last verses of the foregoing chapter: by *Jeremiah xxx. 23, 24*: by *Joel, chap. iii. 1,* &c. by *Micah, chap. v. 5, 6 9. 15.* in all which places is mention of some terrible enemy which should come against Israel at the time of their return, whom the Lord should destroy with a hideous and dreadful slaughter.' MEDE, B. IV. Epist. XLI.

ven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall
 21 fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his
 22 brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail-
 23 stones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.

Chap. xxxix. 1. Therefore, thou son of man, prophecy against Gog, and say, Thus saith the Lord God, Behold I am against thee, O Gog, the chief
 2 prince of Meshech and Tubal. And I will turn thee back, and leave but the sixth part of thee*, and will cause thee to come up from the north parts, and
 3 will bring thee upon the mountains of Israel. And I will smite thy bow out of thy hand, and I will cause thine arrows to fall out of thy right hand.
 4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.
 5 Thou shalt fall upon the open field, for I have spo-
 6 ken it, saith the Lord God. And I will send a fire upon Magog, and among them that dwell carelessly

* In the margin, "or strike thee with six plagues, or
 "draw thee back with a hook of six teeth."

- in the isles, and they shall know that I am the Lord.
 7 So will I make my holy name known in the midst of
 my people Israel, and I will not let them pollute my
 holy name *any more*; and the heathen shall know
 8 that I am the Lord, the holy One in Israel. Behold,
 it is come, and it is done, saith the Lord God: this
 9 is the day whereof I have spoken. And they that
 dwell in the cities of Israel shall go forth, and shall
 set on fire, and burn the weapons, both the shields
 and the bucklers, the bows and the arrows, and the
 hand-staves, and the spears, and they shall burn them
 10 with fire seven years: So that they shall take no
 wood out of the field, neither cut down any out
 of the forests: for they shall burn the weapons with
 fire, and they shall spoil those that spoiled them, and
 rob those that robbed them, saith the Lord God.
 11 And it shall come to pass in that day, that I will give
 unto Gog a place there of graves in Israel, the val-
 ley of the passengers on the east of the sea; and it
 shall stop the noses of the passengers: and there shall
 they bury Gog, and all his multitude; and they shall
 12 call it the valley of Hamon-Gog. And seven
 months shall the house of Israel be burying of them,
 13 that they may cleanse the land. Yea, all the people
 of the land shall bury them; and it shall be to them
 a renown the day that I shall be glorified, saith the
 14 Lord God. And they shall sever out men of con-
 tinual employment, passing through the land to
 bury with the passengers those that remain upon
 the face of the earth, to cleanse it: after the end of
 15 seven months shall they search*. And the passen-
 gers that pass through the land, when any seeth a

* From ende to ende shall they seke, and that seven
 monethes longe. TINDALE.

man's bone, then shall he set up a sign by it, 'till the buriers have buried it in the valley of Hamon-
 16 Gog. And also the name of the city shall be Ha-
 17 monah*: thus shall they cleanse the land. And thou son of man, Thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, assemble yourselves, and come; gather yourselves on every side to my sacrifice † that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood.
 18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Ba-
 19 shan. And ye shall eat till ye be full, and drink till ye be drunken, of my sacrifice, which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots‡, with mighty men, and
 21 with all men of war, saith the Lord God. And I set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my
 22 hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from
 23 that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by
 24 the sword. According to their uncleanness, and according to their transgressions have I done unto

* That is, *multitude*.

† Or *slaughter*.

‡ With horses and strong horsemen. TINDALE. This is certainly a better sense than that in our translation: for *chariots* seem not to be food for either birds or beasts. Perhaps it should be rendered *charioteers*.

them

25 them, and hid my face from them. Therefore,
 Thus saith the Lord God, now will I bring again
 the captivity of Jacob, and have mercy upon the
 whole house of Israel, and will be jealous for my
 26 holy name. After they have borne their shame, and
 all their trespasses whereby they have trespassed
 against me, when they dwelt safely in their land,
 27 and none made them afraid *. When I have
 brought them again from the people, and gathered
 them out of their enemies lands, and am sanctified
 28 in them in the sight of many nations ; Then shall
 they know that I am the Lord their God which
 caused them to be led into captivity among the hea-
 then : but I have gathered them unto their own
 land, and have left *none* of them any more there.
 29 Neither will I hide my face *any more* from them : for
 I have poured out my spirit upon the house of Israel,
 saith the Lord God.

This long and circumstantial prophecy con-
 tained in these four chapters of Ezekiel, if there
 were no other in the whole scripture relating to
 that subject, would be sufficient to ascertain the fu-
 ture restoration of Judah and Israel. For, the
 prophecy here contained is either to be taken in
 an allegorical sense, and applied to the Gentile
 churches ; or it is already fulfilled in a literal
 sense, by some past restoration ; or it is yet to be
 accomplished by a future one.

* All their confusion and offence they have done against
 me shall be taken away : and so safely shall they dwell in
 their lands, that no man shall make them afraid. TIND.

But I have shewn from the words of the prophecy, that it cannot be taken in an allegorical sense, nor is in a literal sense already fulfilled; and therefore it remains yet to be accomplished by a literal restoration of the Jews and ten Tribes, which is what I have undertaken to prove.

OBADIAH prophesied about the year 587 before Christ.

XLII.

OBAD. 17. But upon mount Zion shall be deliverance, and there shall be holiness, and the house
 18 of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble; and they shall kindle in them, and there shall not be any remaining of the house of Esau, for the Lord
 19 hath spoken it. And they of the south shall possess the mount of Esau; and they of the plain, the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria, and Benjamin shall possess
 20 Gilead*. And the captivity of this host of the

* The playne feldees shall Ephraim and Samaria possess; and the mountaynes of Galaad shall Benjamin have. *TIND.*

In the translation made in the time of queen Elizabeth, the verse is thus translated.

19 And they shall possess the south side of the mount of Esau, and the plain of the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria, and Benjamin shall have Gilead.

chil-

children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Zephrahad, shall possess the
 21 cities of the south. And Saviours shall come upon mount Zion, to judge the mount of Esau, and the kingdom shall be the Lord's.

That this prophecy relates to the times after the future return of the *Israelites*, appears from it's speaking of *Ephraim's* possessing the land. Our translation indeed says, (contrary to the context) that *those of the south shall possess the fields of Ephraim and Samaria*; whereas the very next verse declares, that the captivity of *Jerusalem* shall possess the cities of the south.

The 19th verse is, therefore, much better rendered in the old translation.

DANIEL may be considered in some respects as the greatest of all the Prophets. For his Prophecies not only relate to the affairs of *Judah* and *Israel*, but also to the several monarchies and kingdoms that should arise successively in the world from his time to the consummation of all things. True it is, we have some predictions relating to these in many of the preceding and cotemporary Prophets; but none of them can be compared with those clear and circumstantial
 ‡ Prophecies, concerning the future state of the several empires and kingdoms of the world, which are delivered in this most eminent prophet. If

my subject had been that of Prophecies in *general*, I should have found in them many remarkable predictions to expatiate upon; but as my design is only to point out *such* Prophecies as have relation to the *future return* of the *Jews*, or events that shall be cotemporary therewith; I shall only select those passages in him which relate to my subject. And the first of them is chap. vii. where, after describing the four monarchies, the ten kingdoms which shall arise out of the fourth monarchy, and that other which shall arise after them, and speak great words against the most High, he adds,

XLIII.

DAN. vii. 26. But the judgment shall sit, and they shall take away his dominion, to consume and
 27 destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Now *the people of the saints of the most high*, in all the prophetic writings of the Old Testament signifies the people of *Israel*; and therefore it is here plainly foretold, that they shall enjoy a kingdom and dominion *under the Heaven*, i. e. upon earth, which shall be an everlasting kingdom, or which; as it is explained chap. ii. 44. *shall NEVER be destroyed: and the kingdom shall not be left to other people.* The next passage that relates to the restoration

ration of *Israel*, and the only one more that I shall mention out of this Prophet, is,

XLIV.

^{12.}
DAN. ~~iiii.~~ ^{iii.} 1. And at that time shall *Michael* stand up, the great Prince that standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation; even to that same time: and at that time thy people shall be delivered, &c.

The time here spoken of is when the king of the north, mentioned ver. 40. of the preceding chapter, should *come to his end, and none should help him*. But this king of the north being (according to the most judicious expositors *) the *Turkish* empire, it is evident that event here referred to is yet future; and that it relates to the *Jews* is plain from these words, *at that time thy people shall be delivered*. For who can suppose that the words *thy people*, i. e. *the people of Daniel*, can signify any other than the nation of *Israel* or *Judah*. The Christian Church may, indeed, with propriety enough, be called the People of the Lord, or of Christ; but cannot, in any sense, be called the people of *Daniel*.

* See Mede, Book iii. chap. xvii. page 674.

.....

HAGGAI prophesied to those that were returned from captivity about the year 520 before Christ; and his principal design seems to have been to encourage them in the building of the Temple.

XLV.

HAG. ii. 6. Thus saith the Lord of Hosts, yet once, it is a little while *, and I will shake the heavens, and the earth, and the sea, and the dry
 7 land: And I will shake all nations, and the desire of
 all nations shall come, and I will fill this house with
 8 glory, saith the Lord of Hosts. The silver is mine,
 9 and the gold is mine, saith the Lord of Hosts. The
 glory of this latter house shall be greater than of
 the former †, saith the Lord of Hosts: and in this
 place will I give peace, saith the Lord of Hosts.

Almost all commentators have applied this Prophecy to the first coming of Christ; and think it fulfilled by his coming to that Temple which was then building. But if we rightly consider the context, we shall see that this is not the true meaning thereof.

For it is said, ver. 6. & 7. *I will shake heaven and earth, the sea, and the dry land; and I will shake all nations, &c.* All this, therefore, was to be

* Or, it is a little thing, or a small matter to me.

† The glory of the last house shall be greater than the firste, &c. TINDALE. So also in Q. Eliz. translation.

done

done at or before the coming of the desire of all nations. But were there any such shakings or commotions among all nations at or before the first coming of Christ? The destruction of *Jerusalem* by the *Romans* was indeed a great shaking of the *Jewish* people; but not of all nations: neither can it be said to be at or before the first coming of Christ. This shaking, therefore, must relate to a future shaking that shall precede the second coming of Christ, when the glory of the future Temple of the restored *Jerusalem*, or (as it is rightly translated in *Tindale*) the glory of the *last* house shall be greater than the *first* *.

And that the Prophecy relates to this time is further evident from the 21st, and following verses, where the same shaking is again mentioned. *Speak to Zerubbabel governour of Judah, saying, I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots, and those that ride in them, and the horses, and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of Hosts, I will take thee, O Zerubbabel my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of Hosts.*

* The *latter* and the *former* house, as our translation has it, seems to imply that there were to be but two Houses or Temples; that destroyed by *Nebuchadnezzar*, and that which they were then building: but the *first* and *last* house does not confine us to only those two Temples.

.. It is plain from this passage, that at this shaking the Lord would destroy the strength of the kingdoms of the heathen. But this was not done at the destruction of *Jerusalem*; neither can that day, when *Jerusalem* was destroyed, nor any day since, be the time when the Lord should take *Zerubbabel*, and make him as a signet; and therefore this Prophecy must relate to the time of the second coming of Christ, and of the first resurrection, when *Zerubbabel* shall, like *Daniel*, be one of those who shall stand in his lot at the end of the days mentioned *Dan. xii. 13.*

Z E C H A R I A H also prophesied to those that were returned from captivity, at the same time with *Haggai*, or 520 years before Christ.

XLVI.

Z E C H. ii. 4. Jerusalem shall be inhabited as towns without walls, for the multitude of men and
 5 cattle therein. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory
 6 in the midst of her. Ho, Ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the hea-
 7 ven, saith the Lord. Deliver thyself, O Zion, that
 8 dwellest with the daughter of Babylon. For thus saith the Lord of Hosts, After the glory * hath he sent me unto the nations which spoiled you, for he

* With a glorious power. TINDALE.

that

- that toucheth you, toucheth the apple of his eye.
- 9 For behold, I will shake my hand upon them, and they shall be a spoil to their servants: and ye shall
- 10 know that the Lord of hosts hath sent me. Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord.
- 11 And many nations shall be joined unto the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the
- 12 Lord of Hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

That the inhabiting of *Jerusalem*, here spoken of, does not relate to the return from the *Babylonish* captivity, appears from ver. 6. where they are said to have been scattered unto the four winds of the heavens; an expression which signifies their being scattered all the world over. Add to this, that they are said to be scattered by four horns, ver. 19. of the preceding chapter; by which horns are meant the four monarchies; and therefore the return from this scattering could not happen till after they had been scattered by all the four horns. It is also said, ver. 9. that the nations which spoiled them shall be a spoil to their servants, or to them that served them. But this has not yet happened: none of those who spoiled *Israel* have as yet become their slaves. It is also said, that the Lord shall inherit *Judah*, his portion in the holy land, and shall choose *Jerusalem* again; which has not yet been fulfilled since the scattering here mentioned.

XLVII.

XLVII.

ZECH. viii. 7. Thus saith the Lord of Hosts,
 Behold I will save my people from the east and from
 8 the west country. And I will bring them, and they
 shall dwell in the midst of Jerusalem; and I will
 9 be their God, in truth and in righteousness. Thus
 saith the Lord of Hosts, Let your hands be strong,
 ye that hear in these days * these words by the mouth
 of the Prophets, which *were* in the day that the founda-
 tion of the house of the Lord of Hosts was laid,
 10 that the Temple might be built. For before these
 days there was no hire for man, nor any hire for
 beasts, neither was there any peace to him that went
 out or came in, because of the affliction: for I set
 11 all men, every one against his neighbour. But now
 I will not be unto the residue of this people, as in
 12 the former days, saith the Lord of Hosts. For the
 seed shall be prosperous, the vine shall give her fruit,
 and the ground shall give her increase, and the hea-
 vens shall give their dew, and I will cause the rem-
 13 nant of this people to possess all these things. And
 it shall come to pass, that as ye were a curse among
 the heathen, O house of Judah, and house of Israel;
 so will I save you, and ye shall be a blessing: fear
 14 not, but let your hands be strong. For thus saith

* *These days* do not mean the days when this Prophecy was delivered; but the days when the Lord shall save his people from the east and west countries, &c. and it is those who shall then hear the words of this Prophecy which was delivered in the day that the foundation of the Temple was laid, who are called upon here, to let their hands be strong. For which reason it would have been better translated *those days*, both here and in the 10th and 15th verses, as it is in the 23d.
 the

the Lord of Hosts, As I thought to punish you,
when your fathers provoked me to wrath, saith the
15 Lord of Hosts, and I repented not : So again have
I thought in *these* days, to do well unto Jerusalem,
20 and to the house of Judah: fear ye not.—Thus
saith the Lord of Hosts, It shall yet come to pass,
that there shall come people, and the inhabitants of
21 many cities. And the inhabitants of one city shall
go to another, saying, Let us go speedily to pray be-
fore the Lord, and to seek the Lord of Hosts: I will
22 go also. Yea, many people and strong nations shall
come to seek the Lord of Hosts in Jerusalem, and to
23 pray before the Lord. Thus saith the Lord of
Hosts, In those days it shall come to pass, that ten
men shall take hold out of all languages of the
nations, even shall take hold of the skirt of him
that is a Jew, saying, We will go with you; for
we have heard that God is with you.

That this Prophecy is not yet fulfilled is plain
from the two last verses.

For when did many people, and strong nations,
come to seek the Lotd of Hosts in *Jerusalem*, and
to pray before the Lord? Or when have the
Jews been so regarded, that men, out of all lan-
guages of the nations, should be glad to take
hold of the skirt of their garment? or acknow-
ledge that God is with them?

XLVIII.

ZECH. ix. 12. Turn ye to the strong hold, ye
prisoners of hope, even to day do I declare that I
13 will render double unto you. When I have bent
Judah for me, filled the bow with Ephraim, and
raised

raised up thy sons, O Zion, against thy sons, O Greece, and made thee as a sword of a mighty man.
 14 And the Lord shall be seen over them, and his arrows shall go forth as lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of
 15 the south. The Lord of Hosts shall defend them, and they shall devour, and subdue with sling stones, and they shall drink, and make a noise as through wine, and they shall be filled like bowls, and as the
 16 corners of the altar. And the Lord their God shall save them in that day, as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land.

XLIX.

ZECH. x. 6. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God,
 7 and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice, as through wine: yea, their children shall see it, and
 8 be glad, their heart shall rejoice in the Lord. I will hiss for them, and gather them, for I have redeemed them*: and they shall increase as they have in-
 9 creased. And I will sow them among the people, and they shall remember me in far countries, and they
 10 shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilcad and Lebanon, and place shall not be found for them†.

* I will redeem them. TINDALE.

† And they shall want nothing. TINDALE.

L.

ZECH. xii. 2. Behold I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah, 3 and against Jerusalem. And in that day will I make Jerusalem a burthensome stone for all people: all that burden themselves with it, shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will 4 smite every horse with astonishment, and his rider with madness, and I will open mine eyes upon the house of Judah, and will smite every horse of the 5 people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength in the Lord of Hosts their 6 God. In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand, and on the left: and Jerusalem shall be inhabited again, in 7 her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem do not magnify themselves against 8 Judah*. In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble amongst them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord be-

* This obscure verse is rendered more intelligible in *Tindale's* version.

7 The Lord shall preserve the tentes of *Juda* like as afore time: so that the glorye of the house of David, and the glory of the citizens of Jerusalem shall be but little regarded in comparison with the glory of *Juda*.

9 fore them. And it shall come to pass in that day,
 that I will seek to destroy all the nations that come
 10 against Jerusalem. And I will pour upon the house
 of David, and upon the inhabitants of Jerusalem,
 the spirit of grace and of supplications, and they
 shall look upon *me* whom they have pierced, and
 they shall mourn for *him* as one that mourneth for
 his only son, and shall be in bitterness for *him* as one
 that is in bitterness for his first born.

In the 2d verse of this chapter it is said, *I will make Jerusalem a cup of trembling*; by which it is not meant that *Jerusalem* should be a *cup of trembling to herself*, as it is supposed in the contents prefix to the chapter; but as it is expressed in the words following, *a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and Jerusalem*. That this is the true sense is evident from the next verse, where it is said, *Jerusalem shall be a burthensom stone for all people: and that all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it*: which last sentence would have no sense if the destruction of *Jerusalem* was here intended. And this is farther confirmed by the 6th verse: *In that day I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf, and THEY shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be INHABITED again, in her own place, even in Jerusalem*. Now the governors of *Judah* are not here represented as the *wood* or the *sheaf*, but as the
 the

the *fire* and the *torch* that should devour all the people round about; and, consequently, they err greatly who apply this Prophecy to the destruction of *Jerusalem* by the *Romans*. And this will appear farther from the 9th verse, *And it shall come to pass in that day*, (the time here spoken of from the beginning of the chapter) that *I will seek to destroy all the nations that come against Jerusalem*. Add to this, that *in the same day*, it is said ver. 6. *And Jerusalem shall be inhabited again in her own place, even in Jerusalem*. All which being considered, it is certain that this Prophecy cannot relate to the aforesaid destruction of *Jerusalem*, but is yet to be fulfilled.

In ver. 10. instead of *me*, it ought to have been rendered *HIM whom they have pierced*: For this appears very evidently to be the true reading from what follows in the very same verse, *and they shall mourn for HIM, &c.—and shall be in bitterness for him, &c.* And what farther confirms this, or rather puts it out of all dispute, is the quotation of it by St. *John* xix. 37. *And again another Scripture saith, they shall look on HIM whom they have pierced*. From the context in this Prophecy of *Zechariah*, and also from its parallel, *Rev.* i. 7. *And every eye shall see him, they also which pierced him, &c.* it is evident this prediction is to be fulfilled at the second coming of Christ.

LI.

ZECH. xiv. 10. All the land shall be turned as a plain from Geba to Rimmon, south of *Jerusalem*:

lem: it shall be lifted up, and inhabited in her
 place: from Benjamin's gate unto the place of the
 first gate, unto the corner gate, and from the tower
 11 of Hananeel, unto the king's wine presses. And
 men shall dwell in it, and there shall be no more
 utter destruction: but Jerusalem shall be safely in-
 16 habited. And it shall come to pass, that every one
 that is left of all the nations which came against
 Jerusalem, shall even go up from year to year, to
 worship the King, the Lord of Hosts, and to keep
 17 the feast of Tabernacles. And it shall be, that who
 so will not come up, of all the families of the earth
 unto Jerusalem, to worship the King, the Lord of
 18 Hosts, even upon them shall be no rain. And if the
 family of Egypt go not up, and come not, that have
 no rain, there shall be the plague wherewith the
 Lord will smite the heathen that come not up to
 19 keep the feast of Tabernacles. This shall be the
 punishment of Egypt, and of all nations, that come
 not up to keep the feast of Tabernacles.

From the 11th verse it appears, that the inha-
 biting of *Jerusalem* here spoken of is yet future;
 because it is said, there shall be no more destruc-
 tion of it.

The reason why the Feast of Tabernacles is so
 often here mentioned as a feast to be kept after
 the return of *Israel*, and that feast only, seems to
 me to be, because, as that feast was in memory of
 the children's of *Israel* dwelling in tents or taber-
 nacles in the wilderness; so they may, perhaps,
 upon their return, keep a feast in memory of
 their long abode in captivity, far from their own
 houses or cities, which may be figuratively called
 dwelling

dwelling in tents or tabernacles, and in the wilderness. For the ends of all these feasts among the *Israelites* were (as the judicious Mr. *Mede* observes) partly for remembrance of things past, and partly for types and figures of things to come.

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MALACHI is allowed by all to be the last of the *Jewish* prophets; but at what time he prophesied is uncertain. The most probable opinion is, that it was about 397 years before Christ.

LII.

MALACHI iii. 1. Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple: even the messenger of the covenant
 2 whom ye delight in.—But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer
 3 unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in
 4 former years. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.
 11 And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts.

Chap. iv. 1. For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor
 2 branch. But unto you that fear my name, shall the son of righteousness arise with healing in his wings ; and ye shall go forth and * grow up as
 3 calves of the stall. And ye shall tread down the wicked ; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the
 5 Lord of Hosts.—Behold I will send you Elijah the prophet, before the coming of the great and dread-
 6 ful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Mal. iii. 1. is quoted, *Matt.* xi. 10. *Mark* i. 2, and *Luke* vii. 27. in all which quotations it is, *Behold I send my messengers before THY face which shall prepare THY way before THEE.* Our present reading in *Malachi*, or that of the Evangelists, therefore must be a false one. But it is highly improbable that *all* these Evangelists should make the same mistake, and if not, they certainly copied from more authentic and genuine copies of the Old Testament, than any which we can pretend to. For which reason (I think) we may safely affirm, the New-Testament reading to be the true one.

* Or multiply.

It is said also, *Luke i. 76. And thou child shalt be called the Prophet of the Higbest, for thou shalt go before the face of the Lord to prepare HIS ways, &c.* And again, *Luke i. 16. And many of the children of Israel shall be turn to the Lord THEIR God; and he shall go before HIM in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.*

Here the words, *to turn the hearts of the fathers to the children*, seem to be quoted from *Mal. iv. 6.* The 5th verse of *Malachi iv. Behold I will send you Elijah the Prophet, before the great and terrible day of the Lord*, most probably relates to the same person, as appears from *Matt. xvii. 10—13.* *And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things: But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.* Agreeable to which are also the words of our Lord, *Matt. xi. 14. And if ye will receive it, this is Elias which was to come.* And yet *John Baptist*, when the Jews sent priests and Levites to ask him who he was, denies himself to be *Elias*, *John i: 21.* *And they asked him, What then? Art thou Elias? And he saith, I am not.*

How to reconcile these words of *John the Baptist* with those of our Saviour would have

been attended with some difficulty, had not St. Luke explained it, ch. i. 17. where the angel declares, that *he* (*John* the Baptist) *shall go before him in the spirit and power of ELIAS* : from whence it appears that the *Elias* whom our Saviour asserts to be already come, was not *Elias* who lived in the days of the kings of *Israel*, but one who was to come in the spirit and power of that prophet; and that our Lord did not mean that *John* was the ancient *Elias*, but only a figurative one, seems probable from the words, *and if ye will receive it*; i. e. if you rightly comprehend my meaning, and take it not too literally. When therefore *John* denies himself to be *Elias*, his meaning is, that he was not the ancient *Elias* risen from the dead, (as the *Jews* seemed to suppose him, and which opinion some of them afterwards entertained concerning our Saviour) and not to deny that he was the person who was to *come in the spirit and power of Elias, to turn the hearts of the fathers to the children, &c.* prophecied of *Mal.* iv. 6. and there called *Elijah the Propbet*; upon which account probably it is, that our Saviour here gives him the title of *Elias*.

From all which it appears that *John* Baptist was the *Elias* that was to come, and that he was already come, our Lord positively asserts. But how then are we to understand the immediately preceding words of our Saviour, *Elias truly SHALL come and restore all things*? Can the same coming be both past and future? No surely. How then

is

is this difficulty to be cleared up? Why very easily. Our Lord here speaks of two different comings of *Elias*. That this is no feigned hypothesis in order to get rid of a difficulty, but agreeable to all the ancient prophecies, will appear by considering them more attentively.

The messenger who was to *prepare the way*, &c., and whom Christ himself declares to be *John* the Baptist, *Matt. xi. 10 **, was immediately to precede the *sudden* coming of the Lord, when he was to be like a refiner's fire, &c. so that it was a question who should be able to abide the day of his coming. Now that this could not be the first coming of Christ which is here spoken of is plain, for that was neither sudden, nor unexpected, there being at that time among the *Jews* a general expectation of him. Neither was that his coming, with any such terror as is here described, but, on the contrary, with such meekness as is foretold by *Isaiab xlii. 3. A bruised reed shall be not break: and the smoking flax shall be not quench.* But this description answers exactly to the account we have in scripture of the second

* This character is also what *John* takes to himself in his answer to the *Jews*, *John i. 23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet ESAIAS*; which prophecy is in the 3d verse of the 40th chapter of *Isaiab*, and relates to that preparation He is to make for the second coming of the Lord, of which this chapter is evidently a description; and of the future happy state of *Jerusalem*, as appears from the first and second verses.

coming

coming of Christ, which is to be not only sudden and unexpected, but also full of terror, and to be a day of destruction to ungodly men, as might be proved by very numerous passages of scripture. It is said, *Mal. iv. 5. Behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord*; which day is by some supposed to be the time of the destruction of *Jerusalem*. But whoever will observe the verse following, which describes the effects of *Elijah's* coming, will be soon convinced that this dreadful day was not that of the destruction of *Jerusalem*; for it is said, *He (Elijah) shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse*. Now it does not appear that any such great reformation, or turning of the hearts of the children to their fathers, &c. was effected by *St. John the Baptist*, as to hinder the land from being smitten with a curse soon after. Besides, this dreadful day of the Lord is plainly the same mentioned in the first verse of the chapter: *Behold the day cometh which shall burn like an oven, and all the proud, yea, and all that do wickedly, shall be stubble, &c. and it shall leave them neither root nor branch. 3. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts*; which words are not applicable to the destruction of *Jerusalem*, which neither destroyed all the proud, nor all that did wickedly; neither

neither were they trodden down by the people of God, nor were as ashes under their feet.

Since then these prophecies do not appear to have been fulfilled as yet, with regard to many of the most material circumstances, by *Elias*, whom our Lord declares to be already come, it follows, that there is a second coming of *Elias* yet future, according to our Saviour's prediction : *Elias SHALL truly first come and restore all things* * ; which prediction could not possibly relate to the

* * These words our Saviour spake when *John Baptist* was now beheaded, and yet spake as of a thing future, (*ἀποκαταστήσει πάντα*) *Elias shall come, and shall restore all things*. How can this be spoken of *John Baptist*, unless he be to come again ? Besides, I cannot see how this *restoring of all things* can be verified of the ministry of *John Baptist* at the *first coming of Christ*, which continued but a very short time, and did no such thing as these words seem to imply ; for the *restoring of all things* belongs not to the *first*, but to the *second coming of Christ*, if we will believe *St. Peter* in his first sermon in the temple after *Christ's* ascension, *Acts* iii. 19, &c. where he thus speaks unto the *Jews* : *Repent (saith he) and be converted, for the blotting out of your sins, that the times of refreshing may come from the presence of the Lord, and that he may send Jesus Christ, which before was preached unto you ; whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouths of all his holy Prophet : since the world began.* The word is the same ἀποκαταστήσει πάντα. If the time of *restoring all things* be not till the *second coming of Christ*, how could *John Baptist* restore all things at his first ? If the Master came not to restore all things till then, surely his harbinger, who is to prepare his way for *restoring all things*, is not to be looked for till then.'—*Mede*, Book I, Disc. 25.

coming

coming of *Elias* that was then past, because *John* Baptist was so far from restoring *all things*, that the *all things* here meant, i. e. all things relating to the Jewish state, were a little while after wholly destroyed. If any one thinks that the restoring of all things has no relation to the Jewish state, I desire him to point out any other sense in which *John* did restore all things. The prophecies therefore which I have quoted from *Malachi* concerning the messenger, or *Elias*, there promised, principally relate to the second coming of *Elias*, which is to precede the second coming of Christ, and the restoration of *Israel*; which latter is here meant by *restoring all things* *. At this time it is that *he shall turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord* †.

Thus

* Accordingly the son of *Sirach*, Ecclus. xliii. 10. says of *Elias*, that he was ordained—to turn the heart of the father unto the son, and to restore the tribes of Jacob.

† For the phrase of turning (or, as I had rather translate it, restoring, as the LXX, ἀποκαταστήσει) the heart of the fathers to the children, and the heart of the children to the fathers; the meaning is, that this *Elias* should bring the refractory and unbelieving posterity of the Jewish nation to have the same heart and mind that their holy fathers and progenitors had, who feared God and believed his promises, that so the fathers might as it were rejoice in them, and own them for their children; that is, he should convert them to the faith of that *Christ* whom their fathers hoped in and looked for, lest continuing obstinate in their unbelief till the great day of *Christ's* second coming, they might perish among the rest of the enemies of his kingdom.

For

Thus have I endeavoured to show that what I have here collected from *Malachi* is not (as many at first sight may perhaps think it) foreign to my subject, but really relates to the restoration of *Israel*, which is what I have undertaken to prove.

Having thus collected the most material prophecies in those books which are called canonical, I might very well here finish my collection; but as there are some very remarkable predictions in some of the apocryphal books, which several learned and judicious authors hold for genuine, important, and inspired writings, I shall therefore proceed to collect such of them as relate to my subject, leaving every one at liberty to pay that degree of regard to them that his opinion of the books themselves shall direct him to.

‘ For the better understanding this we must know, that the old Prophets for the most part spake of the coming of *Christ* indefinitely and in general, without the distinction of first and second coming, which we have more clearly learned in the gospel. For this reason the Prophets (except *Daniel*, who distinguisheth those comings, and the gospel out of him) speak of the things which should be at the coming of *Christ* indefinitely and all together, which we, who are now more fully informed by the revelation of the gospel of this distinction of a twofold coming, must apply each of them to its proper time; those things which besit the state of his first coming unto it, and such things as besit the state of his second coming unto his second; and that which besits both alike (as this of a *barbinger* or *messenger*) may be applied to both.’—*Mede*, Book I. Discourse 25.

The

The first passage which I shall quote is in the second book of *Esdra*s, which in the vulgate is stiled the fourth book of *Esdra*s. The supposed author is acknowledged, both by *Jews* and *Christians*, to have been a great Prophet, and some part of his works are admitted by our church into the canon of scripture. For what reasons the other parts of them have been set aside I shall not take upon me to determine, but shall only observe in the words of the very learned and pious Dr. *Lee*, ‘ that in this book are many beautiful passages, which seem not inferior to any parts of the undoubted canonical scripture : that some of the beauties of this piece are truly ravishing, and seem to be more than artificial : that nothing can be finer than some of the aptitudes, or more sublime than some of the ideas.—That it is certain some chapters have a lofty prophetic character, such as is hardly exceeded by any of the undoubted Prophets.’

Let me add, that this book of the Prophet *Esdra*s was translated, among the other sacred books of the *Jews*, by the septuagint interpreters, in the days of *Ptolemy Lagus*, and *Ptolemy Philadelphus* ; that there *was* such a greek version of this book made before the times of Christianity, tho’ now lost, is very plain, by the express mention of it in the 85th apostolical canon, and that under the very name of the *second book of Esdras* * ;
by

* The 85th *apostolical canon* made before the first century was expired, A. D. 86. in all its copies mentions two books of

by the citations of *Irenæus* and *Clemens Alexandrinus*; by the old *italick* or *vulgate* version made from the *septuagint* still extant in the *Latin* bibles, from which our *English* version was made; and

of *Esdra*s as canonical, which in those days must mean those two which we now call apocryphal; the book of *Nebemias* not being till long afterwards called the second book of *Esdra*s. Two books of *Esdra*s are also mentioned in *Origen's* catalogue, according to *Eusebius*, *Hist. Eccl.* vi. 25. and in *Synopsis S. scripturæ apud op. Athanasii*, tom. ii. p. 124—202. where the first words of each are set down, the first beginning with—*And Josias held the passover*; and the second with—*And in the first year of Cyrus*. Two books of *Esdra*s are likewise set down in *Athanasius's Festal Epistle*, and in the catalogues of *Cyril of Jerusalem*, the 30th canon of the council of *Laodicea*, in the catalogues of *Amphilochius*, *Epiphanius*, *Rufinus*, *Augustine*, and *Pope Innocent's* epistle to the council of *Carthage*. The *Vatican* copy has the book of *Nebemias*, besides two books of *Esdra*s, and so has the *Alexandrian* manuscript. Even *Jerom* acknowledges that both the *Greek* version, and the *Latin* made from the *Greek*, had two books beside that in the *Hebrew* under the name of *Esdra*s, which he calls *the dreams of the third and fourth apocryphal books of Esdras*, and which he does not deny might be supported by the authority of the *septuagint* interpreters. But notwithstanding this he rejects them, because the *Jews* of his days did not insert them into their twenty-four sacred books. It is very probable however that the *Jews* in the second century made that epitome of the true *Esdra*s which we now call the canonical, and which in the *Roman* edition and the *Alexandrian* manuscript, is a main part of the second book of *Esdra*s, on purpose that it might pass for the real second book of *Esdra*s; to get rid of which they were very solicitous, because it too plainly proved *Jesus* to be the *Messiah*.

and

from a citation by St. *Ambrose* *. But what is of much greater consequence than all this, the main contents, notions, and language of this book are frequently alluded to, if not directly cited by JESUS CHRIST himself, as Dr. *Lee* hath largely shewed; and that as true, certain, and of divine inspiration. A few of the most remarkable passages shall be here set down in parallel columns, for the reader's immediate satisfaction, who for the rest is referred to Dr. *Lee*'s more compleat collection.

* The words of *Irenæus*, though not a direct citation, yet seem to prove that the second book of *Esdra*s was extant in his time. They are as follows: 'In the captivity of the people under *Nebuchadnezzar*, when the scriptures had begun corrupted, (or destroyed) and when the Jews after seventy years were returned back to their own country; afterward, in the days of *Artaxerxes*, king of the *Persians*, God inspired *Esdra*s, the priest of the tribe of *Levi*, to set in order all the words of the former Prophets, and to restore the legislation of *Moses* to the people; which facts are no where else recorded in Scripture but in the 14th chapter of the second book of *Esdra*s.'

Clement *Alexandrinus*, besides asserting the same thing with *Irenæus*, cites part of the 35th verse of the 5th chapter: 'Or why was not my mothers womb my grave, that I might not see the travel of Jacob, and the wearisome toil of the stock of Israel? saith *Esdra*s the Prophet.' Strom. i. p. 329, 330, and 342. Strom. iii. p. 468.

St. *Ambrose*'s words are: For, says God, by *Esdra*s, my son *JESUS* shall be revealed, with those that shall rejoice with him, who remain within 400 years; and it shall be that after these years, my son *CHRIST* shall die, and the world shall be turned, &c. which tho' it differs somewhat from what we find in the 7th chapter, is plainly a quotation, and probably a truer reading than ours.

ESDRAS.

I gathered you together as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face. *Chap. i. 30.*

I sent unto you my servants the Prophets whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require at your hands, saith the Lord. *ver. 32.*

Thus saith the Almighty Lord, Your house is desolate. *ver.*

33.

Give these the everlasting tabernacles. *Chap. ii. 11.*

Pray for few days unto you, that they may be shortened, *ver. 13.*

JESUS CHRIST.

How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.—Ye shall not see me henceforth till ye shall say, Blessed, &c. *Matt. xxiii. 37—39. Luke xiii. 34.*

Behold, I send unto you Prophets—and some of them ye shall kill and crucify. *Matt. xxiii. 34.*

Therefore also said the wisdom of God, I will send them Prophets and Apostles, and some of them they shall slay and persecute, that the blood of all the Prophets, from the foundation of the world, may be required of this generation. *Luke xi. 49. — That upon them may come all the righteous blood, &c. Matt. xxiii. 35.—O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee. ver. 37.*

Behold your house is left unto you desolate. *Matt. xxiii. 38. Luke xiii. 35.*

That they may receive you into everlasting tabernacles. *Luke xvi. 9.*

Except those days be shortened, there shall no flesh be saved: but for the elects sake they shall be shortened. *Matt. xxiv. 22. Mark xiii. 20.*

I must observe here, that what CHRIST says, *Luke xi. 49. Therefore also said the wisdom of God, &c.* seems to imply, that what he there quoted

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or alluded to, was delivered by some Prophet by inspiration of God, and if so, *Esdra*s must be here intended. What time *Esdra*s lived is not certain ; but if we are to judge of it from the chronological characters in this book, it must be in the reign of *Artaxerxes Mnemon*, about 390 years before Christ, that he saw the visions written in this book. Out of these I have selected only that described in the 13th chapter ; not because I think he has nothing else relating to the same subject, but because it contains some circumstances which are perhaps no where else to be met with relating to the ten tribes of *Israel*. I shall for brevity sake omit the vision itself, and only set down the angel's interpretation of it.

LIII.

ESDRAS xiii. 25. This is the meaning of the vision : Whereas thou sawest a man coming up from
 26 the midst of the sea, The same is he whom God the highest hath kept a great season, which by his own self shall deliver his creature ; and he shall order them that are left behind. And whereas thou
 27 sawest that out of his mouth there came as a blast of wind, and fire and storm ; And that he held neither sword nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him ; this is the interpretation :
 28 Behold the days will come, when the Most High will begin to deliver them that are upon the earth.
 29 And he shall come to the astonishment of them that dwell on the earth. And one shall undertake to
 30 fight against another, one city against another, one place against another, one people against another,
 31 and

32 and one realm against another. And the time shall
 be when these things shall come to pass, and the
 signs shall happen which I shewed thee before,
 and then shall my son be declared, whom thou
 33 sawest as a man ascending. And when all the
 people hear his voice, every man shall in their own
 land leave the battle they have one against another.
 34 And an innumerable multitude shall be gathered
 together, as thou sawest them willing to come,
 35 and to overcome him by fighting. But he shall
 36 stand upon the top of the mount Sion. And Sion
 shall come, and shall be shewed to all men, being
 prepared and builded like as thou sawest the hill
 37 graved without hands. And this my son shall re-
 buke the wicked inventions of those nations, which
 for their wicked life are fallen into the tempest;
 38 And shall lay before them their evil thoughts, and
 the torments wherewith they shall begin to be
 tormented, which are like unto a flame; and he
 shall destroy them without labour by the law which
 39 is like unto fire. And whereas thou sawest that he
 gathered another peaceable multitude unto him :
 40 Those are the ten tribes which were carried away
 prisoners out of their own land, in the time of Osea
 the king, whom Salmanazar the king of Assyria led
 away captive, and he carried them over the waters
 41 and so came they into another land. But they took
 counsel among themselves that they would leave
 the multitude of the heathen, and go forth into a
 42 further country where never mankind dwelt : That
 they might there keep their statutes, which they
 43 never kept in their own land. And they entered into
 44 Euphrates by the narrow passages of the river. For
 the Most High then shewed signs for them, and held
 45 still the flood till they were passed over. For through
 that country there was a great way to go ; namely,
 of a year and a half : and the same region is called

46 Arfareth (or Ararath). Then dwelt they there un-
 til the latter time ; and now when they shall begin
 47 to come, The Higheft shall ftay the fprings of the
 ftream again, that they may go through : therefore
 48 faweft thou the multitude with peace. But thofe
 that are left behind of thy people are they that are
 49 found within my borders. Now when he destroy-
 eth the multitude of the nations that are gathered
 together, he fhall defend his people that remain.
 50 And then fhall he fhew them great wonders.
 51 Then faid I, O Lord, that beareft rule, fhew me
 this : wherefore have I feen the man coming up
 52 from the midft of the fea ? And he faid unto me, like
 as thou canft neither feek out nor know the things
 which are in the deep of the fea, even fo can no
 man upon the earth fee my fon, or thofe that be
 53 with him, but in the day time*. This is the in-
 terpretation of the dream which thou faweft, and
 whereby thou only art here lightned.

The account we here have of the removal of
 the ten tribes out of the *Medo-Perſian* empire in-
 to a country uninhabited till that time, is fo far
 from being an argument againft the genuinenefs
 of this book, that it is rather a ſtrong argument
 for it. For it is evident, and confeſſed by all,
 that theſe ten tribes were carried thither by the
Aſſyrians, Pul, Tiglatb-Pul-Aſſur, and Salman-Aſ-
ſar. They were there till the death of *Tobias,*
 junior, who was one of them, when *Nineveh* was
 deſtroyed by *Nebuchadnezzar* and *Aſtyages* ; yet it

* In *Q. Elizabeth's* tranſlation, *But in the time of that day,*
 which gives an eaſy and intelligible ſenſe ; whereas our tran-
 ſlation is unintelligible.

is evident, that when *Zerduſht*, the great legiſlator of the *Medes* and *Persians*, ſet up his religion of *Abraham* in that empire, which was about the middle of the reign of *Artaxerxes Mnemon*, there appeared no *Jews* there, as we may eaſily obſerve through the whole hiſtory of *Dr. Hyde* *; and that neither their brethren, the *Jews*, of the two tribes in *Judea*, nor thoſe in *Babylon*, have ever ſince been able to give us any good account of them, or have indeed at all known where they are, to this very day. What is the natural conſequence of all this? but that about the very time here ſpecified, theſe ten tribes really removed themſelves unto ſome unknown part of the world, as we are here particularly informed. Accordingly we find an account in *Plutarch's* life of this *Artaxerxes Mnemon*, that in the 21ſt year of his reign, there were a people called *Cadufians*, or *boly people*, (which was the common name for the *Jews* there in thoſe days) ſituate on the north-weſt parts of *Media*, near the beginning of the *Euphrates*, whither the account ſuppoſes the ten tribes to have bent their courſe. We alſo find theſe *Cadufians*, or *boly people*, when purſued or attacked by the *Persians*, eſcaping thoſe *Persians* under the conduct of *two kings*, or leaders, as their forefathers had eſcaped the *Egyptians* under the conduct of *Moses* and *Aaron*; and probably not without ſome ſuch ſigns or wonderful works as *Moses* and *Aaron* of old wrought, and of which

*See Fuller's miſcel
l. 3. c. 5.*

* *Hyde de relig. vet. Perſ.*

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The writers of *Universal Hiſtory* (V. 5. 8th p. 283) diſcredit this con-
ture of *Fuller* adopted by our writer: yet they themſelves (V. 4. p. 311)
tell us *J. Strahlenberg* a traveller of credit met wth numbers of *Jews*
laſts of *Jews* in a mountainous land near *Derbent*, & of courſe
or from *that country* which they aſcribe to *the Cadufians*, V. 5. p. 311.

our accounts here make mention; though the *Persians* endeavour to palliate the matter, by ascribing their own deliverance to a stratagem of one *Tiribazus*, while they confess that otherwise their army had been destroyed by these *Cadusians*. We may also take notice that yet of these *Cadusians* we hear nothing till this time, and that *Strabo* calls them foreigners that came thither from elsewhere; and lastly we may remark, that since *Artaxerxes* thought fit to bring no fewer than 310,000 men into the field against these *Cadusians*, as *Plutarch* witnesses, it looks much more like an attempt to recover these intire ten tribes of *Israel*, who had long been his subjects, his slaves, and his captives, but were now departed out of his dominions, (like *Pharaob's* attempt in *Egypt*) than to reduce only scattered mountaineers who were in rebellion against him, as *Plutarch* supposes. Nor can this grand problem, *what became of these ten tribes in this very reign*, be solved to the least degree of satisfaction, but by taking the direct account that is here given by *Esdra*s for a faithful account, and by supposing this book of his to be true and genuine at the same time.

The next Prophecy, and the only one more that I shall lay before the reader out of the *Apocrypha*, shall be that of *Tobit*, who was of the tribe of *Nephthali*, and was led captive in the time of *Salmanazar*, king of *Assyria*, 721 years before Christ, and 133 years before the destruction of *Jerusalem* by *Nebuchadnezzar*. The translation in the second column is from the Hebrew copy,

long says they are called *Rebazarim*; a name not so
 only different from *Rebazarim* but people. But we may suppose
 originally of *Sargon* did not know how to p. and new Hebrew
 be greater.

copy, not that of *Munster*, which is a false and mixed collection from the *Greek* and *Latin* versions, but the ancient and most correct *Constantinopolitan Hebrew* copy published by *Paulus Fabius*, and (as it appears from a *Chaldee* original, from whence both our editions were derived) faithfully set down by the hand of a certain *Jew* well skilled in that dialect. Whoever has a mind to see the *Hebrew* text itself, may consult the learned and judicious Mr. *Mede's Prophetica Tobice Moribundi*, which is in his third book, p. 579. from whence this and his annotations are here translated into *English*.

LIV.

TOBIT xiv. 3. And it came to pass when he (*Tobit*) was very aged, he called his son (*Tobias*) and the six sons of his son, and said to him :

Constantinopolitan Copy.

My son, take thy children, for behold I am aged, and am ready to depart out of this life.

My son, thou knowest that I am grown old, take care therefore after my death not to stay longer in *Ninive*, for you may be well assured that the prophecy of the Prophet *Jonas* shall be fulfilled.

4. Go into *Media*, my son, for I surely believe those things which *Jonas* the Prophet spoke of *Ninive*, that it shall be overthrown, and that for a time peace shall rather be in *Media*, and that our brethren shall be scattered in the earth from that good land, and *Jerusalem* shall

Wherefore take thy sons and all that thou hast, and go into the land of the *Medes*, for there shall be peace until the time appointed ; for the rest of the *Israelites*, our brethren who are in *Jerusalem*, shall all go into captivity^(a), and *Jerusalem* shall become heaps, and the mountain of the

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be desolate, and the house of God in it shall be burned, and shall be desolate for a time.

6. And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like unto the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously; and the house of God shall be built in it for ever, with a glorious building, as the Prophets have spoken thereof.

6. And all nations shall turn and fear the Lord God truly, and shall bury their idols.

7. So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice, shall rejoice, shewing mercy to our brethren.

house as the high places of the forest, and it shall remain desolate for some time.

But then the children of Israel shall return and rebuild both it and the temple, but not like unto the former building; and they shall remain there many days (*b*), until a series of ages be fulfilled (*c*); then again they shall go into a very long captivity: but the holy and blessed God shall remember them, and shall gather them from the four quarters of the world. Then shall Jerusalem, the holy city, be rebuilt with most beautiful and excellent buildings, and also the temple itself shall be raised up a most excellent structure, which shall never be destroyed or pulled down for ever, as the Prophets have foretold.

Then shall those nations be converted, and worship the Lord, and shall throw away their idols, and shall confess and praise his great name.

And the horn of his people shall be exalted before all nations, and all the seed of Israel shall praise and glorify his great name. Then shall all his servants rejoice who serve him in truth, and all who live righteously and piously shall rejoice and be exceeding glad.

ANNO-

ANNOTATIONS ON the PROPHECY.

(a) For in these very words did Micah prophecy in the beginning of Hezekiah's reign, about which time Tobit was carried into captivity. See *Micah* iii. 12. and *Jer.* xxvi. 18.

(b) In Greek *ὡς πληρωθῶσι καιροὶ τοῦ αἰῶνος*, i. e. *donec impleantur tempestates seculi*; which words are most strangely rendered in our translation, as you may see.

(c) These words, (*then again they shall go into a very long captivity*) either by chance or design, are omitted in the Greek version; but the omission is too manifest; for by reason of it, the following sentence does not at all agree with what went before, here being mention made of a return and restoration from some captivity different from the former, of which nevertheless there is no mention before. Read it, and you must allow it.

But I suspect that this passage was struck out on purpose, because it seemed to make for the opinion of the Chiliaists, by declaring, that those things which are spoken by the Prophets concerning the glorious restoration of Jerusalem, and the then future conversion of the nations, would not be compleated before the last return of the Jews. Wherefore Jerom, for the same reason, not only omitted this, but also two other paragraphs in this place, in order that what followed concerning the conversion of the nations unto the Lord might be fulfilled by the calling of them at that time. But with what exactness Jerom has acquitted himself in that version of his, and what credit is to be given him, the reader may easily judge by the preface which he himself has prefixed to the version: *Because* (says he)

he) the *Chaldee* language is near akin to the *Hebrew*, I finding a person who spoke both languages with elegance, bestowed one whole day's labour upon it; and having sent for a writer, turned into *Latin* whatever he dictated to me in the *Hebrew* tongue.

IT may perhaps seem strange to some, that, among all the Prophets of the Old Testament, I should have taken no notice of the Royal Prophet *DAVID*

Now, my not quoting any thing from him as yet, does not proceed from my not ranking him among the Prophets, nor from my thinking that none of his prophecies have any relation to my subject, but the true reason is this: The Psalms are now generally so understood, as if much the greater part of them were applicable only to *David* himself, he being considered as the speaker in them. Whatever reader therefore is not yet satisfied from other more clear and intelligible prophecies, of the truth of that restoration I contend for, is not likely to admit, that the prophecies produced from *him* have any relation to it. Because the Psalms being a poetical work, are, upon that account, more obscure and difficult to be understood, than most of the other books of the Old Testament; and especially to those who, through the prejudice abovementioned, suppose them mostly to relate to the person of *David*. However, for the satisfaction of those who are in some measure convinced by the other prophecies, I shall here mention some of the predictions
in

in the *Book of Psalms*, referring them for the rest to the *Psalms*, whose numbers I have here set down.

PSALM lxxviii. 22. The Lord hath said, I will bring my people again as I did from *Babylon*; mine own will I bring again as I did sometime from the deep of the sea.

PSALM lxxix. 36, 37. God will save *Sion* and build the cities of *Juda*, that men may dwell there, and have it in possession. The posterity also of his servants shall inherit it, and they that love his name shall dwell therein.

PSALM cii. 13—22. Thou shalt arise and have mercy upon *Sion*: for it is time that thou have mercy upon her; yea the time is come. And why? thy servants think upon her stones, and it pitieth them to see her in the dust. The heathen shall fear thy name, O-Lord, and all the kings of the earth thy Majesty. When the Lord shall build up *Sion*, and when his glory shall appear; when he turneth him unto the prayer of the poor and destitute, and despiseth not their desire. This shall be written for those that come after, and the people which shall be born shall praise the Lord. For he hath looked down from his sanctuary. Out of the heaven did the Lord behold the earth, that he might hear the mournings of such as are in captivity, and deliver the children appointed unto death; that they may declare the name of the Lord in *Sion*, and his worship at *Jerusalem*; when the people are gathered together, and the kingdoms also, to serve the Lord.

These predictions evidently relate to the return of *Israel*, and the restoration of *Jerusalem*; but besides

besides these, there are *eighty* psalms at least, which either wholly, or in part, consist of prophetic praises or prayers offered to God by the Messiah, relating to the millennial kingdom which he shall enter upon at his second coming, and the destruction of his enemies at the battle of *Armageddon* which is to precede it. The numbers of the psalms are these that follow: Psalm ii. ix. x. xi. xiv. xv. xviii. xix. xx. xxi. xxiv. xxix. xxxiii. xxxiv. xxxv. xl. xlv. xlvii. xlviii. l. liii. lix. lxix—lxx. lxxii. lxxvi. lxxvii. lxxix. lxxx. lxxxii. lxxxiii. lxxxv. lxxxvii. lxxxix. xciii. xcv—c. cii—cvii. cxi—cxviii. cxx—cxxxiv. cxxxviii. cxlv. cxlvi. cxlvii. cxlviii. cxlix. cl.

The learned Dr. *Alix*, A. D. 1701, published the Book of Psalms, with an excellent preface, to show that these psalms related not to the days of *David*, but to the days of the Messiah, and to the several states of the *Jews* and *Christians*, from the time of the Messiah, to the end of the world. The *Jews* before and in our Saviour's time, Christ himself and his Apostles, and the most primitive *Christians*, apply the generality of these psalms to the days and circumstances of the *Messiah*. Nor indeed are there above 18 or 19 of the 150 that can, with propriety, be applied to *David* himself, viz. xxx. xxxii. 'xxxviii. xxxix. xlii. xliii. li. lii. liv. lv. lvi. lx. lxiii. lxxxiv. part of cviii. cxl. cxli. and perhaps xc. and cxliv. all the rest relating to the Messiah, either with regard to his state of humiliation at his first coming, or of his exaltation at his second; excepting

ing some lamentations of a distressed *Israelite* fitted to the time of their present captivity, and generally expressing their hopes of a deliverance.

HAVING now laid before the reader the most material, though not all the Prophecies of the OLD TESTAMENT, which relate to the restoration of the *Israelites*, I shall proceed to examine those of the NEW. And here we must not expect to find so great a number of Prophecies relating to this matter, as in the Old Testament; for, as the Old-Testament Prophets had spoken so largely concerning the state of the *Jews*, and foretold what should befall them even in the last times, so the New-Testament Prophets have confined themselves principally for their predictions to what relates to the state of the Christian church. However, they have not left us wholly destitute of predictions relative to the *Jews*. Our Lord's prophecies concerning the destruction of *Jerusalem*, and the dispersion of the *Jews*, must convince every one of the truth of this: I shall therefore content myself with laying before the reader what predictions of his, relating to the future restoration of the *Jews*, are to be found in the New Testament.

LV.

Matt. xxiv. 29. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be

- 30 be shaken. And then shall appear the sign of the Son of Man in heaven, and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and
 31 great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end
 34 of heaven to the other.—Verily I say unto you, this generation shall not pass away, till all these things be fulfilled.

See also the parallels, *Mark* xiii. 24, &c. *Luke* xxi. 25, &c.

Commentators have greatly differed in their explications of this 24th chapter of *St. Matthew*, some thinking, that *all* the things here foretold received their accomplishment at the destruction of *Jerusalem*, whilst others, with more reason, suppose the former part of the chapter to relate to that event, and the following part to what should happen afterward, and to include the day of judgment, or second coming of Christ. In order to the right understanding of it, we must observe, that as *Jesus went out from the temple, his disciples came to him for to shew him the buildings of the temple; and Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat on the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?* Our Lord answers their last question first, and informs them, that *many should come in his name, and*
that

that there should be wars and rumours of wars, but that the end should not be yet : For, before the end, nation should rise against nation—there should be famines, pestilences, and earthquakes, in diverse places; persecutions, false Prophets, and abundance of iniquity; and lastly, that this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and THEN shall the end come. From hence it is plain, that by the *end* is not here meant the end of the *Jewish* polity, or the destruction of *Jerusalem*, for all these signs did not then happen; *nation did not rise against nation*, nor were there remarkable *famines, pestilences, or earthquakes, in diverse places*, between the time of this prediction, and the destruction of *Jerusalem*; neither can the gospel be said to have been preached to *all nations* within that period, or even to this day. On all which accounts it is evident, that the *end* of the *age* (as it should have been translated), and the coming of Christ, which the disciples here inquired into, are events yet future. From the 4th to the 14th verse, therefore, our Lord speaks of events in general, which should happen from the time of the prediction to the time of his second coming, or the end of the age; but from the 15th to the 21st, he undoubtedly speaks of the siege and destruction of *Jerusalem*, and the *tribulation* which was to follow it, and points out the sign of its coming, *viz. the abomination of desolation spoken of by Daniel the Prophet standing in the holy place*, in answer to the disciples first question, *When shall these things be?*

Our

Our Lord, after having thus described the siege and destruction of *Jerusalem*, and the great tribulation which should happen, both at and after these events, proceeds, ver. 23, to foretell that, during these times, *many false Christs should arise*; but to prevent their being deceived by them, he acquaints them with the manner of his second coming, and the signs of it; that it shall be *like lightning coming out of the east and shining to the west*, to denote (as I apprehend) not only the suddenness, but also the publickness and visibility of it, in opposition to the *obscure* and *private* coming of the pretended Christ's *in the deserts*, or *in the secret chambers*, mentioned ver. 26. agreeably to which he tells us, ver. 30, 31. *they shall see the Son of Man coming in the clouds of heaven, with power and great glory; and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.* From the 29th verse onward, therefore, our Saviour speaks of his second coming and the signs of it, the *darkning the sun and moon, the stars falling, and the appearance of the sign of the Son of Man in heaven, &c.* in answer to that part of their second question, *What shall be the sign of thy coming?* adding, with a—*Verily I say unto you, this generation shall not pass till all these things shall be fulfilled.* Those commentators who hold that every thing foretold in this chapter received its accomplishment at the destruction of *Jerusalem*, and that this event was what is here meant by the coming of the Son

5

of

This seems to be y^e meaning of St. Luke. The kingdom
 of God cometh not with observation. It will be so sudden
 as to exclude all previous notice or observation.
 Luke 17. 20.

of Man in the clouds, &c. found this their opinion upon the 34th verse. But to these I answer in the words of the learned Mr. Mede, that ‘ they ground
 ‘ this their opinion upon the ambiguity of the
 ‘ word *generation*, whereas γενεά signifies not only
 ‘ *ætas*, but *gens*, *natio*, *progenies*, and so ought to
 ‘ be here taken, viz. *Gens Judæorum non interibit,*
 ‘ *usque dum omnia hæc implentur* : the *Nation* of the
 ‘ *Jews* should not *perish*, till all these things were
 ‘ fulfilled, for so signifies παρ᾽ αὐτῶν in the *Hebrew*
 ‘ notion, as you may see even in the verse fol-
 ‘ lowing, ὁ ἔθνος καὶ ἡγὴν παρελεύσονται. By vir-
 ‘ tue of which Amen, ver. 34. *Verily I say unto*
 ‘ *you*, the *Jewish* nation, even to the wonder and
 ‘ astonishment of all who consider it, remains a
 ‘ distinct people in so long and tedious a captivity,
 ‘ and after so many wonderful changes as have
 ‘ befallen the nations where they live. Accord-
 ‘ ing to that of *Jeremy*, chap. xxxi. 35, 36. (whi-
 ‘ ther this passage seems to have reference) *Thus*
 ‘ *saieth the Lord*, which giveth the sun for a light by
 ‘ day, and the ordinances of the moon and of the stars
 ‘ for a light by night, which divideth the sea when
 ‘ the waves thereof roar : If those ordinances depart
 ‘ from before me, saith the Lord, then the seed of
 ‘ Israel also shall cease from being a NATION before
 ‘ me for ever. S. Chrysostome, among the ancients,
 ‘ and Flaccius Illyricus, (a man well skilled in the
 ‘ style of scripture) among the moderns, and
 ‘ those who follow them, might have admonished
 ‘ others to take the word γενεά in this accepta-
 ‘ tion, rather than by turning it *ætas* or *seculum*,

' to put this Prophecy in little ease, and the
 ' whole harmony of scripture out of frame, by
 ' I know not what confused interpretation. S.
 ' *Cbrysoftome* applies it to *gens Christiana*, or *fideliū*,
 ' which he calls ἡ γενεὰ ζητούντων τὸ κυρίον, *genera-*
 ' *tio quærentium Dominum*; others have other ac-
 ' commodations, but still under this notion I
 ' speak of. I prefer, as I said, *gens Judæorum*;
 ' for what reasons, *nihil nunc attinet dicere*. No
 ' man can deny that this is one of the native no-
 ' tions of γενεὰ, yea and so taken in the gospels;
 ' as in the foregoing chapter, *Matt. xxxiii. 36.*
 ' *Verily I say unto you, all these things shall come*
 ' (ἐπι τῇ γενεᾷ ταύτῃ) upon this nation. So
 ' *Beza* renders it twice in the parallel place,
 ' *Luke x. 50, 51.* and seven times in this gos-
 ' pel. Again, *Luke xvii. 25. The Son of Man*
 ' *must be first rejected*, ἀπο τῆ γενεᾶς ταύτης, *Beza à*
 ' *gente isrla*. The LXX renders by this word
 ' עם *populus* משפחה *familia* מולדת *progenies patria*.
 ' See *Gen. xxv. 13.—xliii. 7. Num. x. 30, &c.*
 ' Besides to interpret this *coming of the Son of*
 ' *Man in the clouds of heaven, and his kingdom then,*
 ' of his coming to the destruction of *Jerusalem*,
 ' is contrary to the context of our Saviour's Pro-
 ' phesy: for the coming of Christ to destroy *Je-*
 ' *rusalem*, was the *beginning and cause* of that great
 ' and long tribulation of that people, but the
 ' coming and appearing of the son of Man in
 ' the clouds of heaven, is expressly said should
 ' be *after it, immediately AFTER the days of that*
 ' *tribulation, &c. Matt. xxiv. 29.—Mark xviii. 24.*
 ' For

' For this *great tribulation*, such as never nation
 ' suffered, is not to be confined to their calamity
 ' at the destruction of *Jerusalem*, but extends to
 ' the whole time of their captivity and dispersion,
 ' from that time unto this present not yet ended ;
 ' wherefore St. *Luke*, who is wont to be an ex-
 ' positor of our Saviour's words, puts instead of
 ' those words of *great tribulation*, these of parallel
 ' sense to them, *there shall be great distress in the*
 ' *land, and wrath upon this people, and they shall*
 ' *fall by the edge of the sword, and shall be led a-*
 ' *way captive unto all nations; and Jerusalem shall*
 ' *be trodden down of the Gentiles, until the times of*
 ' *the Gentiles be fulfilled*, Luke xxi. 23, 24. And
 ' as the other Evangelists say, *after that tribula-*
 ' *tion ended*, so he, *after, or when these times of*
 ' *the Gentiles are fulfilled*, then shall be signs in
 ' the sun and moon, and then they shall see the
 ' Son of Man coming in a cloud, &c. For the
 ' copulative *και*, ver. 25. (*και ετι σημεια*) is to
 ' be taken after the *Hebrew* manner, *ordinative*
 ' for *tum deinde*, which you know is frequent in
 ' scripture, *Then shall be signs* *.'

From hence it is sufficiently clear, that the
 coming of the Son of Man here spoken of, is
 his *second* coming, yet future, and not his coming
 to destroy *Jerusalem*; because at this coming he
 is to GATHER TOGETHER his elect from the four
 winds, from the uttermost part of the earth, to the
 uttermost part of heaven; whereas, at his coming

* *Mede*, Book IV. Epist. XII. p. 752.

to destroy *Jerusalem*, he, on the contrary, dispersed them among all nations.

Some indeed, by the *elect* here, would have us to understand the *Christian Church* to be gathered out of all nations, at, or soon after, the destruction of *Jerusalem*; but this cannot be the meaning here, because, in fact, there was no such gathering together of the elect *from the four winds*, &c. at that time, or afterward; neither can it signify (with others) the gathering together at the last and final judgment *, because that is always in scripture

* The last day, or day of judgment, according to the learned and judicious Mr. Mede, is not one *single day*, but a *thousand years*, beginning and ending with the *millennium*, or thousand years of Christ's reign upon earth; and if so, the coming of Christ in the clouds to gather together his elect, spoken of in this chapter, and the beginning of the day of judgment, are the same thing: Agreeably to which, *Isaiab*, speaking of this last day, chap. ii. 4. says, *and He shall judge among the nations, and shall rebuke many people*, &c. Christ will therefore begin to judge the nations at this time, and to give reward unto his servants, though the particular and final reward or punishment of every individual will be delayed till the second resurrection, at the end of this thousand years, when *the dead, small and great, are to stand before God*, Rev. xx. 12. so that as there are to be *two* resurrections, so also will there be *two* judgments; the *first*, like the first resurrection, a particular one, to be executed during the thousand years, and the *second*, a general one, at the general resurrection, when the thousand years are expired.

‘ The *millennium* (says Mr. Mede) of the reign of Christ, is that which the scriptures call the *Day of Judgment*, &c. — a Day (not as our languages commonly import) of a few hours,
‘ but,

cripture described to be a gathering together of
all mankind, whereas this is of the *elect* only.

It

‘ but, according to the *Hebrew* notion, (from whence the
‘ name is derived) of many years; for with them, *day* is
‘ *time*, and not a short only, but a long time; a Day,
‘ whereof St. *Peter* speaking, (2d epist. chap. iii.) tells the
‘ believing brethren, as soon as he has named it, ver. 8. that
‘ he would not have them ignorant, that one day with the
‘ Lord was as a thousand years, and a thousand years as one
‘ day. This is the day of the great Assizes, beginning with
‘ the 7th trumpet, *Apoc.* xi. 15. wherein Christ shall give re-
‘ ward unto his servants the Prophets, and to the saints, and
‘ them that fear his name; and shall destroy them that de-
‘ stroy the earth, ver. 18. The process of this wonderful
‘ day St. *John* describes by a twofold judgment, and a two-
‘ fold resurrection, and the glorious reign of the saints be-
‘ tween them: The *Morning Judgment* shall be of Antichrist
‘ and all his partakers, whom Christ shall destroy at the ap-
‘ pearance of his coming, 2 *Thes.* ii. 8. and then shall be the
‘ first and particular resurrection. The *Evening Judgment* shall
‘ be upon the remainder of the living enemies of Christ,
‘ *Gog* and *Magog*, and conclude with the last and universal
‘ resurrection of all the dead: And so the *last enemy*, Death,
‘ being now wholly vanquished, he shall surrender the king-
‘ dom into the hands of his Father, that God may be all in
‘ all, 1 *Cor.* xv. 24. Nor ought it to seem strange, the name
‘ *Day* should signify so long a time as a thousand years; the
‘ *Jews* who first imposed it understood it so. And in the
‘ end of St. *Peter* we shall find yet a longer day, even
‘ *ἡμέρα αἰώνος* (Dies *Æternitatis*) a Day of Eternity, 2 *Pet.*
‘ iii. 18. The Prophets have many such long days, when
‘ they say, in that day. The whole time of Christ’s first
‘ coming is called a day, *John* xxvi. 26.—2 *Cor.* vi. 2. The
‘ whole time of the *Jews* forty years abode in the wilderness,
‘ is called a day, *Heb.* iii. 8, 9. Their first captivity of se-
‘ venty years, a day, (vide *Prophetas*). Their last and

I 3

‘ long

Rom - 11. 26.

It remains therefore, that by the *elect* must here be meant no other than the *Jews* or *Israelites*, who are commonly distinguished by that appellation in scripture, and who, as a nation, have been in reality, and still are, notwithstanding the punishments which they have undergone, and still suffer, the *elect* of God, i. e. a people whom He intends to take under his more especial protection, and to render glorious, with regard to outward circumstances, above all the nations upon earth.

Another argument for the restoration of the *Jews*, is contained in the 24th verse of the 21st chapter of St. Luke: *Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*; for this implies, that after those times of the Gentiles, it shall no longer be trodden down by the Gentiles, but shall be restored to the *Jews* agreeably to the predictions of the Prophets.

And here I cannot omit a text which has generally puzzled those who oppose the notion of the

‘ long captivity, *a day*, as Deut. xxxii. 35. *et alibi apud Prophetas*. And what if in our daily prayer (*give us this day our daily bread*) day be to be taken for the whole of our life? For instead of St. Matthew’s (*this day*), speaking after the Hebrew notion, St. Luke hath it in the same petition καθ’ ἡμέραν, that is, *every day*. So St. Paul, Heb. iii. 13. *Exhort one another* (καθ’ ἡμέραν ἡμέραν) *every day, whilst it is called to-day*. Mede, Book V. Chap. III.

He then proceeds to show that this was the opinion of the primitive fathers, by quotations from *Irenæus*, *Justin Martyr*, *Cyprian*, and *Lactantius*; for which I refer the reader to the abovementioned chapter.

Jews

*Jews restoration, and the millennial kingdom of Christ upon earth, Matt. xxvi. 29. 'But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom; or as it is, Mark xiv. 25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. In St. Luke xxii. 18. For I say unto you, that I will not drink of the fruit of the vine until the kingdom of God shall come. To which let me add, ver. 29, 30. of the same chapter, And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel; and its parallel, Matt. xix. 28. And Jesus said unto them, Verily I say unto you, that ye which have followed me * in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*

It is allowed, by all sensible expositors, that the plain and literal sense of scripture ought never to be departed from, except where such literal sense is either impossible or contradictory to what the scripture teaches in other places, or else is evidently a metaphorical expression. That there is no impossibility in the literal sense of these

* The words *in the regeneration* ought not to be joined (as in our translation) to the words, *ye that have followed me*, but the comma placed after the word *me*; the true sense not being, *ye that have followed me in the regeneration shall sit*, &c. but *ye that have followed me shall in the regeneration sit*, &c.

texts, every one must allow, and that it is contradictory to other places of scripture, is so far from being the case, that, on the contrary, such a state of residence of our Lord, and the saints upon earth, after his second coming, as these texts seem to imply, is not only perfectly agreeable to all the Old-Testament Prophecies, many of which I have here laid before the reader, but is also expressly asserted by St. John, Rev. xx. 4. *And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.* 5. *But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection.* That this reign of Christ and the saints is to be upon earth, is plain from what follows in the 8th and 9th verses, concerning Gog and Magog, who are, *when the thousand years are expired, to go up on the breadth of the earth, and compass the camp of the saints about, and the beloved city.* The literal sense therefore being neither impossible, nor contradictory to other places of scripture, the only remaining way to evade it, is to suppose the expressions here to be metaphorical; and this is what those, who are highly prejudiced against a literal meaning, have had recourse to: But he that can suppose *drinking of this fruit of the vine*, which was actually then in the hand of our Lord, can signify any thing else but what the words themselves do

do exprefs, or can fuppose the drinking of it new in the kingdom of God, to be only a metaphorical drinking, may full as well fuppose that our Lord's Supper was nothing real, but only a metaphorical eating and drinking : Nay farther, that the accounts we have of his life and death, are metaphorical, for thefe are not expreffed in more clear terms. To conclude, fuch a liberty as thefe metaphorical commentators here take with the plain words of fcripture, would, if allowed, render the whole of the facred writings unintelligible and uncertain.

I fhall mention but one more argument in favour of the reforation I have undertaken to prove, and that fuch a one as (if duly attended to) is of weight enough to determine the point in difpute.

LVI.

ACTS i. 6. When they therefore were come together, they asked of him, faying, Lord, wilt thou at this time reftore again the kingdom to Israel ?
 7 And he faid unto them, It is not for you to know the times and the feafons, which the Father hath put in his own power.

Immediately before our Lord's afcenfion, the Apoftles being come together, put this queftion to him, *Lord, wilt thou at this time reftore the kingdom to Israel ?* This plainly fhows, that the Apoftles themfelves had an expectation that the kingdom or fovereignty of the country of *Judea*, which

which was then in the hands of the *Roman* emperor, should at some time or other be restored to the *Israelites*. Whether this opinion of theirs was well grounded or no (I think) will best appear from our Lord's answer: *And he said unto them, It is not for you to know the times and seasons, which the Father hath put in his own power.* Our Lord here does not deny the truth of that restoration they expected, but only says, it was not for them to know the *Times* and *Seasons* when such a restoration was to take place. Now can it be imagined, that if the Apostles had been in an error of such consequence, our Lord would not have endeavoured to set them right, and have answered in some such manner as he did to the Sadducees, *Ye do err, not knowing the scripture*; instead of which, He only declares, that the *times* or *seasons* when he should restore the kingdom to *Israel*, (which was the only thing they inquired after) God *had put in his own power*. If therefore the kingdom is never to be restored to *Israel*, our Lord here informed his Apostles, that God had put in his own power the times and seasons of that which was never to happen; but this is a manner of speaking that is inconsistent with common sense: how much more so with divine wisdom!

Thus have I laid before the reader the most remarkable Prophecies relating to the future restoration of the *Jews*. Many others might have been added;

added ; but if these which are here produced are not sufficient to convince him, it would be in vain to increase their number by the addition of such as carry less weight with them, or might be more liable to exception. That every application of the Prophecies I have here made, or every argument I have deduced from them, should be satisfactory to the reader, is more than I can reasonably expect. I am very far from thinking myself wholly secured from the errors and prejudices incident to all uninspired writers, when they treat of theological subjects ; but I must here desire the reader to take notice, that if *any one* of the numerous prophecies here produced, is by me rightly explained, and the arguments drawn from thence solid and unanswerable, the point I have undertaken to prove is thereby ascertained and indubitable, tho' all the rest should seem to be inconclusive ; because one clear and evident prediction delivered by the Holy Spirit, can never be contrary to another : so that, except there can be produced as clear and evident a prediction to the contrary, from the same authority, every one such single prediction is decisive.

Before I conclude, it may be expected by some that I should say somewhat concerning the time when this restoration is to take place ; to whom I answer, in the words of our Lord, that *it is not for us to know the times and the seasons, which the Father hath put in his own power*. All that we can be certain of in relation hereto, is, that *Jerusalem*

rusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, as our Saviour tells us, *Luke xxi. 24.* What is meant by the times of the Gentiles being fulfilled, is, according to the most judicious expositors, when the times appointed for the duration of the dominion of the four monarchies shall be completed *.

We now live under the last state of the fourth monarchy, after the division of it into ten kingdoms, represented to *Nebuchadnezzar* by the feet and toes of the image which he saw in his dream; but the precise time when the stone cut out without hands shall smite the image *upon his feet* that were of iron and clay, or partly strong and partly

* * *The Jews shall be carried away captive over all nations, and Jerusalem trodden down of the Gentiles, until the times of the Gentiles be fulfilled*: that is, (as was said before) until the monarchies of the Gentiles should be finished. For these times of the Gentiles are that last period of the fourth kingdom prophesied of *Daniel vii. a time, times, and half a time*; at the end of which the Angel swears unto *Daniel*, chap. xii. 7: that God should accomplish to scatter the power of the holy people. This is that fulness of the Gentiles, which being come, *St. Paul* tells us, *Rom. xi. 26. The Deliverer shall come out of Sion, and all Israel shall be saved.* And the Angel in *Apoc. x. 6.* renews the same oath to *St. John*, which he swore before to *Daniel*, *That when these times (N. B.) should end and be no longer, the mystery of God should be finished, as he had declared to his servants the Prophets. Amen.* *Mede's Works*, Book III. *Daniel's Weeks explained*, p. 709.

brittle,

brittle, as the angel interprets it, is not perhaps now discoverable by us. There are certain periods of time, appointed by the providence of God, for the discovery of several of the prophetic visions, before which they are closed up and sealed, i. e. not to be understood. That the time of this restoration is one of these secrets of Divine Providence, appears from the 12th chapter of *Daniel*, where, after the Prophet had been informed that *Michael shall stand up the great Prince which standeth for the children of his (Daniel's) people*, &c. it is added, ver. 4. *But thou, O Daniel, shut up the words, and seal the book to the time of the end.* And again, when one said unto the man clothed in linen, which was upon the waters of the river, *How long shall it be to the end of these wonders?* the answer was, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. This the Prophet understood not, as appears by his answer. *And I heard but understood not: Then said I, O my Lord, what shall be the end of these things?* to which question he received for answer a repetition of what had been said to him before. *Go thy ways, Daniel; for the words are closed and sealed till the time of the end.*

Sir *Isaac Newton*, in his dissertation upon this Prophecy, p. 251. says, ‘ that it should not be known before the last age of the world; and therefore it makes for the credit of this Prophecy

' phesy that it is not yet understood. The folly
 ' of interpreters has been to foretell times and
 ' things by this Prophecy, as if God designed
 ' to make them Prophets; by such rashness they
 ' have not only exposed themselves, but brought
 ' that part of scripture into contempt. The de-
 ' sign of God was much otherwise: He gave
 ' this, and other Prophecies in the Old Testa-
 ' ment, not to gratify men's curiosity, by enabling
 ' them to foreknow things, but that, after they
 ' are fulfilled, they might be interpreted by the
 ' event; and his own providence, not the inter-
 ' preter's, be then fulfilled—that as many as
 ' will take pains in this study, may see sufficient
 ' instances of God's providence. Amongst the
 ' interpreters of the last age, there is scarce one
 ' of note who has not made some discovery worth
 ' knowing; and thence I gather, that God is a-
 ' bout opening these mysteries: an encourage-
 ' ment this, to be more particularly attentive to
 ' these things.'

The natural consequence of such an attention
 to this and other Prophecies, would be a thorough
 conviction in our minds of the truth of that re-
 velation by which they were delivered to us, and
 in which they are contained; and this indeed is
 the main end and design of these discourses,
 which I think cannot well fail of having this ef-
 fect upon every ingenuous mind, that will be at
 the trouble of comparing the several prophecies
 relating to the *Jewish* nation with the events.

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That they were to be *dispersed* and scattered among all nations of the earth is repeatedly foretold by the Prophets, and that they shall finally be *restored*, never to be again dispersed, is likewise as often predicted by the same Prophets. The first of these we see most literally fulfilled, and the latter therefore it is most highly reasonable to expect. In the mean time (as a learned writer says), ‘ we see this people alone, by a singular
 ‘ miracle of Providence, preserved alive to this
 ‘ day, under persecutions and oppressions more
 ‘ than enough to have extinguished their race,
 ‘ preserved entire, and unmixed with the nations
 ‘ of the world, among whom they are scattered.
 ‘ All the remains of other nations are swallowed
 ‘ up, or perished. The *Ammonites*, the *Moabites*,
 ‘ the *Edomites*, their neighbours, not one of them
 ‘ are distinguished at home from the new-comers
 ‘ into their land, not one cast or tribe are to be
 ‘ found distinct in any other country. The *Jews*
 ‘ only, of all the nations of the world, remain
 ‘ a separate people, in their laws and religion, as
 ‘ from *Moses*; retaining the same hope of the
 ‘ blessings of the Messiah, as in the Prophets days,
 ‘ notwithstanding the disappointment of that hope,
 ‘ and the delay thereof during their dispersion, for
 ‘ above sixteen hundred years; as if they were re-
 ‘ served and supported by God for this very pur-
 ‘ pose, to be an instance of his goodness to them,
 ‘ and of the truth of his Prophets at their re-
 ‘ turn. And since other more improbable events
 ‘ foretold

• foretold from the scriptures, have all come to
 • pass, we doubt not but God in his time will
 • accomplish this : and whenever he doth, tho'
 • such an accession of strength be not needed,
 • it will be so great a demonstration of the cer-
 • tain relation of the Scripture Prophecies to the
 • Messias, as will put to silence all infidelity.
Bishop of Litchfield and Coventry's defence of Christi-
anity.



A P P E N -



A P P E N D I X

T O

OBSERVATIONS on the PROPHECIES
relating to the Restoration of the Jews ;

BEING AN

A N S W E R

T O T H E

OBJECTIONS of a late AUTHOR.

WHILST I was writing the preceding observations, there came to my hands a pamphlet, intituled, *The Rise and Fall of the Holy City and Temple of Jerusalem, &c.* by GREGORY SHARPE, LL.D. in which the restoration of the Jews, which I have here been endeavouring to prove, is absolutely denied. The character which this learned and ingenious divine very deservedly bears in the literary world, would render me inexcusable, if I was wholly to overlook the objections which he has brought against the opinion I have endeavoured to establish ; I shall therefore, with all due deference to one, whose learned and excellent defences of Christianity are so justly admired, point out the passages in the abovementioned

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tioned work, in which I apprehend this learned and ingenious Doctor to have been mistaken ; adding, at the same time, the scripture grounds and reasons, which oblige me to differ from him!

The first thirty pages of his second edition contain nothing that I shall object to, but, on the contrary, many curious and entertaining observations. But p. 33. he expresses himself in the following manner :

‘ They (the *Jews*) as a people, together with
 ‘ their city, were destroyed : they were no more
 ‘ to live in one place ; they were to be dispersed,
 ‘ and scattered over the face of the
 ‘ whole earth ; they were to show themselves
 ‘ a standing miracle of God’s mercy and judgment,
 ‘ to produce and bear witness to the oracles of God,
 ‘ which they confirm by their own appearance under the
 ‘ circumstances they now are, trustees and guardians,
 ‘ as it were, of those divine records for the use of Christians. What
 ‘ would have still preserved and kept them together
 ‘ in one place, the city and the temple, were taken
 ‘ from them ; they have now no home ; and yet are
 ‘ as distinct from all other men, with whom they live
 ‘ in great numbers over all the earth, as when they
 ‘ inhabited *Jerusalem* in its ancient splendor. They
 ‘ could have no temple, nor any sacrifice, but in
 ‘ *Jerusalem*, and when that was destroyed, they
 ‘ were dispersed. Circumcision, the mark of the
 ‘ covenant, or token of the promise, could be of no
 ‘ peculiar use when

when the covenant of promise was fulfilled, and
 the promised seed had evidently appeared in
 the person of *Jesus*. All that was peculiar to
 the *Jews*; all that obstructed the general union
 of mankind under one God and Saviour of us
 all, the calling of the Gentiles, who by adop-
 tion are made heirs of the promise; all that
 was local and temporary became obsolete, and
 of no use or significancy; for by the accom-
 plishment of the prophecies, and the appear-
 ance of the Son of God, all these things were
 abolished; sacrifices had their end; the carnal
 ordinances, the temple, the *Jewish* polity, sa-
 cred and civil, as connected with the city of
Jerusalem, all were destroyed in one general
 ruin, and the distinction of the tribes is entirely
 lost.

That the *Jews* were to be dispersed and scat-
 tered over the face of the whole earth, that they
 now shew themselves a standing miracle of God's
 judgment, and will hereafter of his mercy, I al-
 low; and also that they bear witness to the ora-
 cles of God, which they confirm by their own
 appearance under the circumstances they now are;
 but it does not from hence follow, that they are
 no more to live in one place; for though what
 would have still preserved and kept them toge-
 ther, the *city* and the *temple*, were taken from
 them, it cannot from hence be concluded that
 these shall never be restored to them again. That
 circumcision, the mark of the covenant, or token
 of the promise, could be of no peculiar use when

the promised seed had appeared, by no means follows; for if we look into the 17th chapter of *Genesis*, we shall find the covenant, of which circumcision was to be a token between God and *Abraham*, was this mentioned in the 8th verse: *And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an EVERLASTING possession, and I will be their God.* Now if *Abraham*, who, as St. Stephen observes, Acts vii. 5. *had no inheritance in Canaan, no not so much as to set his foot on*, is still to have this promise made good to him, and his seed have not yet entered upon the *everlasting* possession of it here mentioned, it is evident that the token may be yet of peculiar use to them, as it assures them of the certainty of God's fulfilling it to them hereafter. Circumcision therefore was not a *token* of the *promised seed*, or that in *Abraham's seed should all the nations of the earth be blessed*; for tho' this had been also promised him, yet God makes no mention of it when he repeats to *Abraham* the contents of the covenant of which circumcision was to be the token, *Gen. xvii. 6, 7, 8.* Neither do the rites peculiar to the *Jews*, seem to me to have any way obstructed the general union of mankind under one God and Saviour of us all, or the calling of the Gentiles, they being in fact called while these things subsisted. All that was local must indeed cease at the dispersion of the *Jews*; but that by the accomplishment of the prophecies, and the appearance of the Son of God, *all these things were*
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abolished,

abolished, and that the temple, the *Jewish* polity, sacred and civil, as connected with the city of *Jerusalem*, were so destroyed as never to be again restored, is more than we are warranted by the scripture to affirm.

Again, in a note, p. 45. our Author reasons in the following manner : ‘ The sacrifices appointed
‘ by the law of *Moses*, and the whole *Levitical*
‘ law, were appropriated to the tabernacle and
‘ temple, and the destruction of the latter was
‘ the end of all ; this obliged the *Jews* to in-
‘ vent a third temple, and to apply the prophe-
‘ cies that had been accomplished by the second
‘ temple to a future temple ; and to assert, that
‘ the plan laid down by *Ezekiel* was not followed
‘ by *Zerubbabel*, but is to be executed in some
‘ future age. The Christians have suffered them-
‘ selves to be imposed upon by the *Jews*, and
‘ the apocryphal writers, who were *Montanists*,
‘ and many of the Fathers, have almost made the
‘ imposition sacred. But how wild and ground-
‘ less the conceit ! Are we to suppose then that a
‘ plan was given for a third temple to be built
‘ at the end of the world, and no notice taken
‘ of that which was to be built in about forty
‘ years ? Are not the times particularly connected
‘ with the captivity by the Prophet, and the peo-
‘ ple called upon *now* to put away their idolatry ?
‘ *Ezek. xi. 1.—xliii. 7—12.* Are we to expect
‘ priests of the offspring of *Zadock* ? *Ezek. xliii.*
‘ *19.* Are burnt-offerings, with all other *Mosaic*
‘ rites and ceremonies, to be restored ? And if

‘ sacrifices are to be revived, what use or purpose, civil, moral, or religious, are they in that age to serve? What are they then as types to prefigure? May we be permitted to call them antetypes, or imagine them to be prefigurative emblems of services in the heavenly *Jerusalem*? Is this the method of converting the *Jews*? Is this the new covenant made with the house of *Israel* and *Judab*? And are we to see the old covenant, which St. *Paul* declared, even in his days, to be decayed, waxen old, and ready to vanish away, restored again? *Heb.* viii. 13. Are the able ministers of the new covenant to be obliged to exchange the ministration of the spirit of righteousness, of life, and of glory, for the ministration of condemnation and death? No surely; the letter which killeth, should never be preferred to the spirit which giveth life, 2 *Cor.* iii. 6—11. Is this the word which God sent unto the children of *Israel*, preaching peace by Jesus Christ? *Acts* x. 36. The difference between the second temple and that described by *Ezekiel*, is rather made than proved by modern *Jews*, who can have no good authority for their assertions in a matter of such remote antiquity; nor will the figurative use and application of prophetic language by St. *John* in the *Revelations*, support the *Montanist* in his absurd concessions.

That the sacrifices appointed by the law of *Moses*, tho’ not the whole *Levitical* laws, were appropriated to the tabernacle and the temple, is allowed;

allowed; but it does not follow from hence that the destruction of the latter was the end of all, if by this expression our author means, as he had before asserted, *that the Jewish polity, sacred and civil, as connected with the city of Jerusalem, all were destroyed in one general ruin, so as never to be again restored.* That the sacrifices cannot be restored, consistently with the law of *Moses*, whilst the temple continues desolate, is true; but that the temple itself must always continue so, by no means follows.

That a third temple is an invention of the *Jews*, does not appear from any arguments that our Author has made use of, but the future existence of such a temple may be fairly inferred from several prophecies in the Old Testament; neither have these prophecies been accomplished by the erecting of the second temple. That the plan laid down by *Ezekiel* was followed by *Zerubbabel* does by no means appear, nor can the prophecies relating to *Ezekiel's* temple be applied to *Zerubbabel's*, upon account of the different circumstances which they foretel shall happen at the time of its establishment: For first, the *Shekinah*, or *Divine Presence*, was to return, as appears from *Ezek. xliii. 2.* *And the glory of the Lord came into the house by the way of the gate, whose prospect was toward the east: So the Spirit took me up and brought me into the inner court, and behold the glory of the Lord filled the house; and I heard him speaking unto me out of the house, and the man stood by me: And he said unto me, Son of man, the place of my throne,*

and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile, neither they nor their kings, &c. Now this great honour and advantage that attended the temple of Solomon, is allowed by all authors to have been wanting in the second temple; and therefore the temple of Zerubbabel cannot be the temple intended by *Ezekiel*.

2dly, The *extent* and *form* of the city then to be rebuilt, was to be very different from that of the city rebuilt by Zerubbabel, or enlarged by any of his successors, even to the time of its destruction; for, as it appears by *Ezek. xlviii. 30. & seq.* each side of the city was to be *four thousand and five hundred measures*; and the gates of the city were to be after the names of the tribes of Israel; *three gates northward, one gate of Reuben, one gate of Judah, one gate of Levi; three gates eastward, of Joseph, Benjamin, and Dan; three at the south side, of Simeon, Issachar, and Zebulon; and three at the west side, one of Gad, one of Asher, and one of Naphtali: It was round about eighteen thousand measures: And the name of the city from that day shall be—THE LORD IS THERE.*

Now, neither the dimensions and form of the city, nor the names and number of the gates, rebuilt after the *Babylonish* captivity, do at all agree with this description of *Ezekiel*. From all which, I think it demonstrable, that the temple prophesied of by *Ezekiel*, could not be the temple built by Zerubbabel, and afterward rebuilt by *Herod*.

But

‘ But, (says our Author) are we to suppose
 ‘ then that a plan was given for a third temple
 ‘ to be built at the end of the world, and no no-
 ‘ tice taken of that which was to be built in a-
 ‘ bout forty years? Are not the times particularly
 ‘ connected with the captivity by the Prophets,
 ‘ and the people called upon *Now* to put away
 ‘ their idolatry?’ *Ezek. xi. 1. xliii. 7—12.* To
 which I answer, that the return of the *Jews*, and
 the rebuilding of *Jerusalem*, and of the second
 temple, was taken notice of by the Prophets,
 and foretold, though a particular plan for the
 building of it was not given; and the reason
 might be, that as this temple was greatly to fall
 short of that built by *Solomon*, so that those who
 had seen the former should weep aloud at the
 sight of this, and was likewise to be totally de-
 stroyed again in a few centuries, it might not
 upon these accounts be thought so worthy of a di-
 vine pattern or direction, as that of *Solomon’s*, or
 the future one of *Ezekiel*; and more especially
 as it was not to be honoured by the *Shecinah* or
Divine Presence.

As to the times being particularly connected
 with the captivity by the Prophet, &c. the first
 text, *Ezek. xi. 1.* speaks plainly of the temple of
Solomon then standing at the time of the vision,
Jaazaniab and *Pelatiab* there mentioned being
 then in *Jerusalem*, about six years before the de-
 struction of it by *Nebuchadnezzar*; so that this
 prophecy has no relation to the second temple.
 The other text, *Ezek. xliii. 7—12.* is indeed con-
 nected

ned with the captivity; but it is plainly the last captivity that is here spoken of, and the final restoration of the temple that is to follow it, as appears from the very words of the Prophet. *And he said unto me, Son of Man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile, &c.* which passage relates to the return of the *Shekinah*, when the angel of the Lord, who (as our Author justly observed, p. 38. did frequently appear amongst them in former times) shall again take up his residence in their city; upon which account the city shall be called (*Yehovah Shammah*) *The Lord is there.* The *now* in the ninth verse refers to the time here spoken of, when the Lord should dwell amongst them; then it is that they are to put away their whoredoms, &c.

But to proceed to our Author's next questions.

' Are we to expect priests of the offspring of
' *Zadock*? *Ezek. xlviii. 19.* Are burnt-offerings,
' and peace offerings, with all other *Mosaic* rites
' and ceremonies, to be restored? And if sacrifices
' are to be revived, what use or purpose, civil,
' moral, or religious, are they in that age to
' serve?' &c. To the *first* of these objections I
reply, that to expect priests of the offspring of
Zadock implies no such improbability as our Au-
thor seems to suppose; for it is highly probable
that some of the offspring of *Zadock* remain to
this day; and that it is now impossible to distin-
guish who these are, is very far from being so
clear

clear a point as some may imagine. Many of the *Jews* who live amongst us, are indeed unable to make out their pedigree, or tell what tribe they belong to ; but it cannot from hence be concluded that there are *no Jews* in any part of the world, that have preserved authentic records, or uninterrupted traditions of their family or tribe : that the distinction of tribes is entirely lost is therefore very far from being certain : but if we were even to allow this, it would not follow that the offspring of *Zadock* shall not be discovered by the Divine Power, which will certainly interpose at the restoration we are now speaking of, As to the second part of the question, I own it is attended with some difficulties. Sacrifices and offerings are indeed mentioned by *Ezekiel* to be offered by the *Israelites* upon the rebuilding the temple he has described ; and not only He, but many of the other Prophets, speak of *offerings* to be made by the people of *Israel* upon their final restoration, and also of offerings to be brought up to *Jerusalem* by the neighbouring nations. This is the literal sense of the prophecies. But whether we are to take them in this literal sense, or to consider them as figurative expressions, I shall not take upon me to determine. The *Mosaic* laws and ordinances are, in several places, said to be ordinances *for ever*. Even our Lord himself says, *Matt. v. 17. Think not that I am come to destroy the Law or the Prophets : I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise*
pass

pass from the law. Accordingly it does not any where in scripture appear, that the *Mosaic* law was ever abolished. Our Lord himself conformed to it, and so did his Apostles; nay even *St. Paul*, from whom the arguments of those who contend for its abolishment are generally brought, did so, and took and circumcised *Timothy*, tho' his father was a *Greek*. The decree also of the council of the Apostles, *Acts* xv. which met on purpose to consider this matter, *after much disputing* determined that the *gentile converts only* should not be obliged to keep the law of *Moses*, but did not absolve any of the *Jews* from their obligation to observe it. It has been indeed replied to this, that the laws of *Moses* were to be in force till the destruction of *Jerusalem*, and no longer. But they who assert this, bring no proof of it from scripture; the passages in *St. Paul's* epistles generally brought for this purpose, being designed to convince the gentile converts, and also the *Jews*, that salvation was not to be obtained by the works of the *Mosaic* law alone, but by faith in, and obedience to Christ. If it be argued that the destruction of *Jerusalem* did of course put an end to the observance of the *Mosaic* law, I answer, that this is not true in fact, for the *Jews* to this day observe the greatest part thereof. Their temple service, sacrifices, &c. did indeed cease; but if the want of a temple only is the reason of this cessation, no reason can be given why the restoration of it should not revive the same services. The most common objection therefore to a renewal of these services,

services, is the insignificancy or inutility of them ; and this is the subject of our Author's next question : ' What use or purpose, civil, moral, or ' religious, are sacrifices in that age to serve ? ' To which it is a sufficient answer, that supposing we are not now able to assign the true uses and purposes which they may then answer, this is no argument against the revival of an institution, which the people to whom it was given have never yet been absolved from their obligation to observe.

All this may be alledged in favour of the literal sense ; but supposing that the passages in *Ezekiel's* vision concerning the sacrifices, offerings, and other rites and ceremonies there mentioned, are to be considered as figurative expressions, it will not thence follow, that the temple and city of *Jerusalem* will never be restored, since these figurative expressions may be used to signify the Christian worship, made use of by the converted *Jews* in their rebuilt temple. The Eucharist, or Lord's Supper, was considered by many of the primitive Fathers as an *oblation* or *offering* ; but whether this be the offering which is figuratively described by *Ezekiel*, I shall not take upon me to determine. I shall only observe, that, upon this supposition, our Author's arguments will have no weight at all against the restoration of the city and temple of *Jerusalem*, since they are all founded upon the supposed inutility and absurdity of the revival of sacrifices, and all other *Mosaic* rites and ceremonies. There are some indeed who are
of

of opinion, that the restoration of the *Jews* shall be prior to their conversion ; and if so, sacrifices may be again revived, tho' they shall afterwards cease upon the new covenant being made with the house of *Israel* and *Judab*, which it were easy to shew from the prophecies, is not to take place till after their restoration. But whichever of these opinions be the true one, to prove that the *Jews* will never be restored to *Jerusalem*, it is not sufficient to produce objections from our not being able to assign the uses or purposes of such a restoration, supposing this to be the case ; but it is necessary to shew that every one of the numerous prophecies which foretell it, can and ought to be otherwise interpreted.

Another point which I apprehend our ingenious Author to have mistaken is this : That *the great day of the Lord* always means the destruction of *Jerusalem*. ‘ The destruction of *Jerusalem* (says he) is expressed by the great day of the Lord ; the first destruction by the *Chaldeans* under *Nebuchadnezzar*, the last by the *Romans* under *Vespasian* * : and, in a note in the same page, he adds, the day of the Lord is a day of sacrifice and vengeance upon his enemies, &c.——but the great day of the Lord always means the destruction of *Jerusalem*. *Amos*, *Jeremiah*, *Joel*, *Zephaniab*, *Malachi*, all use this language when they speak of the destruction of *Jerusalem*. In *Joel* the trumpet sounds an alarm——the day

‘ of the Lord cometh ; the day of the Lord
 ‘ is very great, and who can abide it ?’ *Joel* ii.
 ‘ I—II.

The day of the Lord cannot here signify the destruction of *Jerusalem* by the *Chaldeans*, or the *Romans*, because the description of the northern army which shall come against it, by no means agrees with either of those people, as I have shown in Art. IV. of the preceding work. The invasion of the *Turks* and *Saracens* answers indeed to this prophetic description, as I have made appear in the aforementioned place ; but tho’ the *Turks* be most probably the people spoken of in this chapter, yet by *the great day of the Lord* is not meant any destruction which they, or any other people, shall bring upon the *Jews* or *Israelites*, but, as our Author rightly observes, *a day of sacrifice and vengeance against his* (the Lord’s) *enemies*. It was to succeed the prayers and supplications of his people, and is described, ver. 18. *Then will the Lord be jealous for his land, and pity his people. Behold, I will send corn and oil, and ye shall be satisfied therewith ; and I will no more make you a reproach among the Heathen ; but I will remove far off from you the northern army, &c.* This is the great day of the Lord, when he shall take vengeance upon the northern army, *his*, and *his people’s* enemies, the *Gog* of *Ezekiel*, who, *in the latter days, shall come into the land which is brought back from the sword*. Our Author indeed understands by the northern army that of the *Chaldeans*, as appears from p. 48. ‘ In *Joel* (says he)
 ‘ the

' the trumpet sounds again, a new proclamation
 ' is made, the people return, they are gathered
 ' together, the congregation is sanctified, the nor-
 ' thern army is removed far off, the ears that the
 ' locust hath eaten, the canker worm, and other
 ' instruments of destruction in the hand of Pro-
 ' vidence, are to be restored, they were to eat
 ' in plenty, and be satisfied: and after this, it
 ' shall come to pass, that I will pour out my spi-
 ' rit (which happened upon the day of Pentecost)
 ' upon all flesh, and your sons and your daugh-
 ' ters shall prophecy:—And also upon the ser-
 ' vants and upon the handmaids, in those days
 ' will I pour out my spirit:—This was to pre-
 ' cede the other *great day of the Lord*, the final
 ' destruction of *Jerusalem*; when, as it immedi-
 ' ately follows, I will shew wonders in the hea-
 ' ven, and in the earth, blood and fire, and pil-
 ' lars of smok; the sun shall be turned into
 ' darkness, and the moon into blood:—the
 ' natural effects of a siege so dreadful as that of
 ' *Jerusalem*, when the light of the sun and moon
 ' was obscured by the fire and smok, and ruins,
 ' in that *great and terrible day of the Lord*.^{*}

I have (I think) given sufficient reason above*,
 why by the northern army cannot be here meant
 the army of the *Chaldeans*; I shall only add here,
 that the *Chaldeans*, or people of *Babylon*, were an
eastern, and not a northern people, with respect

* Article IV. p. 7.

to *Jerusalem*. The *locust*, the *canker-worm*, the *caterpillar*, and the *palmer-worm*, mentioned here, and in the 4th verse of chap. i. are, by some commentators, thought to signify the four monarchies which successively oppressed the *Jewish* nation ; and if so, the deliverance here promised, must be posterior to their oppression by the last of these monarchies : but I am more inclined to think, that by the *locusts* are here meant the *Saracens* or *Turks*, who are represented by that similitude in the Revelations to St. *John*, chap. ix. according to the opinion of the best interpreters. As to the pouring out of the Spirit here spoken of, it is to be after that *they shall know that the Lord was in the midst of Israel, and that he was their Lord and God, and none else* ; and after which, *his people shall never be ashamed*, ver. 27. A portion of the Spirit was indeed poured out upon the day of Pentecost, but it cannot be with propriety said, to be upon all flesh, as is here prophesied ; so that it is reasonable to expect a more plentiful effusion of it hereafter, at the time here spoken of. The wonders in heaven and earth, ver. 30, &c. therefore are not signs of any destruction of *Jerusalem*, as our Author supposes, but of a deliverance in *Mount Zion* and in *Jerusalem*, as appears from ver. 32, and the two following verses, which declare that it shall be in *those days, and in that time, when the Lord shall bring again the captivity of Judah and Jerusalem*,

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and

and when he will gather all nations, and will bring them down into the valley of Jehosaphat, and will plead with them there for his people, and for his heritage Israel, whom they have scattered, and parted his land.

This *great day of the Lord* is therefore not a day of destruction to his people *Israel*, but a day of vengeance upon their enemies, to be executed upon them hereafter, *when the Lord shall bring again the captivity of Judah and Jerusalem.*

The *great day of the Lord*, mentioned by Zeph. i. 14. that was near and hastened greatly, seems indeed to be the destruction of *Jerusalem* by the *Chaldeans*, which happened about 150 years after this prophecy; for I do not assert, that the *day of the Lord* never signifies the destruction of *Jerusalem*, but that it often points at that *great day* when the Lord shall restore his people *Israel*, and take vengeance upon their enemies and oppressors.

The Prophet *Amos*, as our Author observes, speaks of a day which was to be darkness, &c. and says, *the virgin of Israel is fallen; she shall no more rise, she is forsaken upon her land, there is none to raise her up*: Amos v. 2. which is a prophecy of the captivity of the ten tribes. It is indeed here said, that the virgin of *Israel* shall *no more rise*, but this must not be so understood as to contradict the very remarkable words with which this Prophet concludes his prophecy: *And I will bring*

bring again the captivity of my people Israel, and they shall build the waste cities—and I will plant them upon their land, and they shall NO MORE be pulled up out of their land which I have given them, saith the Lord thy God.

‘ In *Malachi*, the last of the Prophets (says our Author) is a most evident and clear prediction of the coming of a messenger to prepare the way of the Lord—who was suddenly to come to his people—Behold he shall come, saith the Lord of Hosts.—After this, the day that was fatal to *Jerusalem* cometh; the day that shall burn like an oven, when all the proud, and all that do wickedly, shall be as stubble; and the day that cometh *shall burn them up*, saith the Lord of Hosts, that it shall leave them neither root nor branch.—Behold I will send you *Elijah* the Prophet before the coming of *the great and dreadful day of the Lord*.—Hence it follows, that by *the great and dreadful day of the Lord*, is to be understood the destruction of *Jerusalem*; and that before the last destruction of that ancient and glorious city, in which God, on account of his people and his temple, was said to dwell, the Messiah or Christ, and his herald *John*, in the character of *Elijah*, were to appear.’

As to the coming of a messenger, *Malachi* iii. 1. our Saviour himself, as I above observed †, has

† Article LII. p. 85.

applied this passage to *John* the Baptist, and affirmed that he was the *Elias* which was to come ; but as he, at the same time, also affirms that *Elias* shall *truly* first come, I am of opinion, that the *preparing of the way of the Lord*, mentioned by *Malachi*, was not that then executed by *John* at his coming, but relates to the time of a future *Elias*, or rather to a future coming of the same *Elias*, as Mr. *Mede* thinks, which is to precede the second coming of our Lord ; because it is added, *Malachi* ii. 4. *Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years ; and, ver. 11. I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground.—And all nations shall call you blessed ; for ye shall be a delightful land, saith the Lord of Hosts.* All which was so far from happening after the first coming of this Messenger, that the direct contrary events then took place. The day therefore that shall *burn like an oven*, &c. tho' it shall really follow the coming of the Messenger, was not the destruction of *Jerusalem* ; which, tho' it burnt up a great number of the *Jews* who did wickedly, yet has not left that nation without root or branch, as is evident to the whole world ; but the day here spoken of, is a day when the *Israelites* shall tread down the wicked, and they shall be ashes under the soles of their feet, at their return, spoken of in the very verse preceding the mention of that day. *Then shall*
ye

ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not. For behold the day cometh that shall burn like an oven, &c. Mal. iii. 18.—iv. 3. Before the coming of this great and dreadful day of the Lord, when his people shall return, and their enemies be destroyed; it is, that he will send *Elijah the Prophet*, and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest the Lord come and smite the earth with a curse. Mal. v. 6. which things, by way of preparing the way of the Lord, seem not to have been done at the first coming of *John the Baptist*.

There is one prophecy quoted by our Author, which, at first sight, may indeed be thought to favour his opinion. It is foretold by *Balaam*, Numb. xxiv. 24. *that ships from the coast of Chittim shall afflict Ashur (the Assyrian) and Eber, so that he also should perish for ever.* If by HE we are here to understand *Eber*, how contrary is this to *Jer. xxxi. 36.* where the Lord says, *If these ordinances (the sun and moon, &c.) shall depart from before me—then the seed of Israel also shall cease from being a nation before me for ever!* The word HE can relate but to one of the two nations mentioned: *Ashur* has perished, after being afflicted by the ships of *Chittim*, and has ceased from being a nation, but *Eber* has not; unless the being kept a distinct and separate people, ready to return to

their own land, and in expectation of it, can with any propriety be called perishing for ever; and therefore the word *Eber*, being the last antecedent, is not sufficient reason to explain the text, not only in direct contradiction to other Prophecies, but also to the events themselves. The authors of the Universal History, vol. I. p. 266, speaking of this text, have the following note, which perhaps may set this passage in a yet clearer light. ‘ The common opinion is, that by *Eber*, ‘ in this place, is to be understood the *Hebrews* or ‘ *Jews*; but a learned author has offered reasons ‘ which seem to prove the contrary. He observes, that “ to take it in that sense, is repugnant to the design of the passage, and makes “ *Balaam* bless and curse the children of *Israel* “ in the same breath, by prophecying of their “ destruction; (*vide Hyde de rel. vet. Pers.*) and “ therefore he will have it, *Heber* has not respect “ to persons, but to place, and signifies *beyond* “ the river; in which sense that word is often “ used in scripture. Upon this occasion the same author proposes to amend our translation of the above text, by reading it thus: “ *And* “ *they shall go forth from the coast of Chittim, and* “ *shall afflict Ashur, and shall afflict the other side of* “ *the river*; that is, the countries beyond the “ *Euphrates*†.” There seems to be no need

† The word *Eber*, exclusive of the punctuation or masoretical reading, signifies either *Eber* a proper name, or *beyond* or *over-against*.

* of supposing the last *and* to be taken conjunc-
 * tively, or the words following it to be repeti-
 * tion, or explanatory of the first, as that writer
 * thinks; for *Ashur*, strictly speaking, lay beyond
 * the *Tigris*: neither in *Balaam's* time had the
 * *Affyrian* empire extended itself westward so far
 * as the *Euphrates*: and when that Prophecy was
 * to be fulfilled, *Ashur* was reduced to its primi-
 * tive bounds, and in subjection to *Elam*, or the
 * *Persians*; as were also the *Babylonians*, and the
 * inhabitants of *Aram* or *Mesopotamia*, whom we
 * think to be understood by *Eber*, or the other
 * side of the river; that is, *Euphrates*.'

But to return, our Author, p. 56, says, ' The
 * fourth beast in *Daniel*, once the greatest empire
 * in the world, remains to be destroyed, and
 * given to the burning flames, after which the
 * kingdom is to be possessed by the saints of the
 * Most High; not by the *Jews*, who in this book
 * are called *Daniel's* people, and not the saints of
 * God.' I must here observe, that if the *Jews*
 are not in this book called the *Saints of God*, yet
 they are called the *Holy People*; between which
 two titles there is in the original no difference of
 signification; for it is said in chap. viii. 24, *And*
He (the king of fierce countenance) *shall destroy*
wonderfully, and shall prosper, and practise, and shall
destroy the mighty and the HOLY PEOPLE.

Now whether by this king of fierce counte-
 nance be meant *Antiochus Epiphanes*, as some

think, or the *Roman* empire according to others, yet the *holy people* must here signify the *Jews*, who were greatly destroyed by both these. Again, in chap. xii. 7. it is said, *When He shall have accomplished to scatter the power of the HOLY PEOPLE, all these things shall be finished*; i. e. when the time of the scattering or dispersion of the *Jews* shall be ended, all the predictions mentioned before shall be fulfilled. But supposing *Daniel* had not in any other place applied the title of Saints of the Most High, it follows not, that he has not here applied it to them, since it was a title very frequently applied to them by the other Prophets.

As to our Saviour declaring, that *they* (the *Jews*) *shall see him no more till they shall say, Blessed is he that cometh in the name of the Lord*, which our Author seems to think an argument against the restoration of their temple, p. 59, I cannot see where the force of it lies; the meaning of this passage being, that they should not see him again till his second coming, to resettle them in their own land, and destroy their enemies, when they shall make use of that form of blessing.

What our Author says, p. 62, of the light of the sun and moon's being obscured, &c. being circumstances not descriptive of the last day of judgment, but of the destruction of *Jerusalem*, and of *Joel's* signs of that day, has been already answered,

answered, in my remarks upon the Prophecy of *Joel*; and as to the close of our Saviour's predictions, *Matt.* xxiv. 34. I refer the reader to Article LV. of the preceding work, where the true meaning of that text is laid before him.

Page 66, our Author, in a note, presents us with a quotation from Bishop *Warburton's* Divine Legation, dedicated to the *Jews*, page 19, vol. iii. edit. 4. which, upon account of the singular reputation of its learned Author, I cannot pass by unnoticed.

‘ The *Jews*, from the ancient Prophecies, vain-
 ‘ ly flatter themselves with expectations of a re-
 ‘ covery of their civil policy, a revival of the
 ‘ temple service, and a repossession of the land of
 ‘ *Judea*. — But the genius of Christianity, and
 ‘ the tenor of the Prophecies, as interpreted by
 ‘ Christ and his Apostles, declare such a restora-
 ‘ tion to the land of *Judea*, and a revival of the
 ‘ temple service, to be manifestly absurd, and
 ‘ altogether inconsistent with the nature of the
 ‘ whole of God's religious dispensation; for by
 ‘ this it appears, that the *Mosaic* law or religion,
 ‘ (as distinguished from its foundation, natural re-
 ‘ ligion, on which it was erected) was only *pre-*
 ‘ paratory, and *typical* of the gospel; consequently,
 ‘ on the establishment of Christianity, the poli-
 ‘ tical part of your institution became abolished,
 ‘ and the ritual part entirely ceased; just as a
 ‘ scaffold

‘ scaffold is taken down when the building is erect-
 ‘ rected, or a shadow is cast behind when the
 ‘ substance is brought forward into day. Nor
 ‘ were you, after this promised conversion, to ex-
 ‘ pect any other civil policy, or religious ritual,
 ‘ peculiar to yourselves, or separate from those
 ‘ in use amongst men, who profess the name of
 ‘ Christ; because the gospel, of which you are
 ‘ now supposed to be professors, disclaims all
 ‘ concern with political or civil matters; and
 ‘ because ALL its professors compose but ONE
 ‘ religious body, under one head, which is
 ‘ Christ.’

This author’s argument (if I rightly apprehend
 it) is this; that because the gospel disclaims all
 concern with political matters (excepting perhaps
 by way of *alliance*), and because ALL its profes-
 sors compose but ONE religious body, under one
 head, which is Christ; therefore the *Jews* are not
 to expect any other civil policy, &c. peculiar to
 themselves, or separate from those in use among
 men, who profess the name of Christ. But how
 does it follow, that because the gospel disclaims
 all concern with political or civil matters, that
 therefore the *Jews* are not to expect a recovery
 of any civil policy peculiar to themselves, or se-
 parate from those in use amongst others? or that,
 because all the professors of the gospel compose
 but one *religious* body, that therefore the *Jews*,
 now supposed to be professors of it, cannot, by a
 restoration

restoration to the land of *Judea*, become a separate civil body or nation? Or how does it follow, that because the *Mosaical* law or religion, &c. was only *preparatory* and *typical* of the gospel, (if this be allowed), that therefore the genius of Christianity, and the tenor of the Prophecies, &c. declare, that the *Jews'* recovery of their civil policy, and their repossession of the land of *Judea*, is manifestly absurd, and altogether inconsistent with the nature of the whole of God's religious dispensation? For what if we were to allow that the *Mosaic* law was *only preparatory* and *typical* of the gospel, (which cannot perhaps be proved, as many other designs of Providence may have been intended to be answered by it) will this prove a restoration of the *Jews* to the land of *Judea*, and their recovery of a civil policy, to be manifestly absurd, and altogether inconsistent with the whole of God's religious dispensation? The tenor of the Prophecies, even as interpreted by Christ and his Apostles, declares such a restoration to be certain; of which I have (I think) produced abundant proofs in the foregoing work. God's word and promise are engaged to *render the Israelites a praise in the earth, to take away their reproach among the nations, and to restore them to their own land, never to be plucked up out of it* ANY MORE, but to inhabit it for ever, or to the end of the world. Without the accomplishment of these Prophecies, how shall we be able to account for those

those repeated promises of blessings and happiness superior to all other nations, which we so frequently meet with in the Prophecies? If it be replied, that the Messiah's being born of the seed of *Abraham*, and of the seed of *Israel*, fulfilled all these 'predictions, I answer, that tho' this must be allowed to be the highest honour to the *Jewish* nation, yet it has been so far from promoting the happiness of that people in particular, that, on the contrary, *they*, of all people, have hitherto had the least share, in either the temporal or spiritual blessings or benefits that have hitherto accrued to the world from that event: nay, so far from receiving any benefit, that they have experienced little else but calamities since that period. Can the great prosperity in THE LATTER TIMES, so often promised to the children of *Israel*, be fulfilled by the birth of a *Messiah* among them, if they are ever after to continue in a state of dispersion and adversity? No. Let us therefore conclude, agreeable to the scripture, that this people, tho', (as *St. Paul* says, *Rom. xi.*) *they are, as concerning the gospel, enemies for our sakes, yet, as concerning the election, beloved for the fathers' sakes*, will, in due time, find the effects of that love, not only by partaking of the common benefits of Christianity, but also of those great and national blessings, which were first promised to their fathers *Abraham*, *Isaac*, and *Jacob*, and the promise afterwards repeated and confirmed

confirmed to them by the rest of the Prophets.

The enemies of our holy religion, and (what I am sorry to add) many of its friends too, look upon this particular regard to the children of *Abraham*, as a partiality not to be ascribed to God; but these persons seem not to have duly considered the case: God's providence and justice are in nothing more conspicuous, than in the fates of kingdoms and empires: He it is, that setteth up one, and depresseth another; the wise politician, the skilful general, or the brave soldier, being nothing more than instruments in his hand; tho' they perhaps may consider themselves as the sole cause of such revolutions as happen in the world. The several monarchies of the world have had their rise and fall by divine direction, and it has pleased Providence to punish one by the means of another, whenever its measure of iniquity was filled up. Thus too it was God's pleasure to treat his chosen people, when their sins had rendered them fit objects of his judgments. That the *Jews* were absolutely more profligate and wicked, than all those nations whom it has pleased God wholly to destroy, cannot (I think) be asserted, without impeaching the divine justice, and also contradicting many parts of well attested history. That their wickedness, at the time of the destruction of their city, was very great, must be allowed; but then, have they not suffered

suffered a more grievous punishment than any other people who have not undergone a total excision, whether we regard the great severity, or the long continuance of it? If God therefore, after the severe vengeance which he has poured out upon them, shall, upon their repentance, not only restore them again to their own land, but also to a much higher degree of national prosperity and power, than any they ever yet enjoyed, where will be the partiality of such proceeding? They may then be as fit objects of divine favour upon account of their righteousness, as they have been of judgment because of their iniquities. And indeed this is what the same Prophecies also foretel. All this will not in the least impeach the justice of God, or be any argument of partiality in him. May we not then reply to these objectors in the words of *Ezekiel*: *Ye say the way of the Lord is not equal. Hear now — is not the Lord's way equal? Are not your ways unequal?* Ezek. xviii. 25.

I shall take notice of but one passage more, which is a note of Dr. *Sbarpe's*, beginning page 68. the principal part of which I shall here transcribe.

‘ Hence it is evident, that no entire tribes
 ‘ were lost in the captivity; the numbers of those
 ‘ who came back were registered in the book of
 ‘ *Ezrah* and *Nehemiah*.—All *Israel* returned,
 ‘ and twelve goats were offered for a sin-offering
 ‘ for all *Israel*, according to the number of the
 ‘ tribes of *Israel*.—Throughout the scriptures, Old
 ‘ and

‘ and New, the expression is, ALL ISRAEL,
 ‘ or the house of *Israel* and *Judab*. When our
 ‘ Lord came, he ordered his disciples to “go
 ‘ first to the lost sheep of the house of *Israel*.”
 ‘ *Matt.* x. 6. xv. 24. St. *Paul* declares in the sy-
 ‘ nagogue at *Antioch*, “that *John* had first preach-
 ‘ ed the baptism of repentance to all the people
 ‘ of *Israel*.” *Acts* xiii. 24. And again, in the
 ‘ presence of *Agrippa*, speaking of the hope of
 ‘ the promise, he says, “unto which promise our
 ‘ twelve tribes, instantly serving God day and
 ‘ night, hope to come.” ch. xxvi. 7. St. *Pe-*
 ‘ *ter* says, “God sent the word unto the children
 ‘ of *Israel*, preaching peace by Jesus Christ.”
 ‘ *Acts* x. 36. St. *Paul* declares, that all *Israel*
 ‘ shall be saved——“when the Deliverer shall
 ‘ come out of *Sion*, and shall turn away ungod-
 ‘ linefs from *Jacob*; for this is my covenant un-
 ‘ to them, when I shall take away their sins.
 ‘ *Rom.* xi. 26. I will make a new covenant
 ‘ with the house of *Israel*, and the house of *Ju-*
 ‘ *dab*.” *Jer.* xxxi. 31. *Heb.* iii. 8. This lan-
 ‘ guage could never have been used of all *Israel*
 ‘ in both scriptures, if the ten tribes, if all *Is-*
 ‘ *rael* had been lost in their captivity, having
 ‘ been carried away into *Affyria*, to return no
 ‘ more till some future coming of the Messiah.
 ‘ ——If these tribes are yet lost, the gospel is
 ‘ not yet preached unto them, the new covenant
 ‘ not made with them, and therefore the Messiah

‘ or Christ is not yet come ! A consequence
 ‘ destructive of Christianity, but which cannot be
 ‘ inferred from any passage in the whole canon
 ‘ of scripture : the contrary may be proved from
 ‘ every place in which mention is made of *Israel* ;
 ‘ the house of *Israel*, and all *Israel*, after they
 ‘ were “ gathered out of the lands from the
 ‘ east, and from the west, from the north, and
 ‘ from the south.” Pf. cvii. 2, 3. The perpet-
 ‘ ual loss of the ten tribes, never yet return-
 ‘ ing, but remaining in some part of the earth,
 ‘ still preserving the distinction of their tribes,
 ‘ and observing their rites and ceremonies, is a
 ‘ fiction, and a mere pretence of the *Jews*, sup-
 ‘ ported only by apocryphal writings, and a most
 ‘ extravagant assertion of *Josepbus*, who asserts,
 ‘ that numeration is incapable of expressing the
 ‘ infinite myriads of the ten tribes that were in
 ‘ his time beyond the *Euphrates* : an argument
 ‘ fallaciously urged to set aside the evidence of
 ‘ Christianity, by denying any covenant to have
 ‘ been made with the house of *Israel*, and there-
 ‘ fore denying the Messiah or Christ to have ap-
 ‘ peared ; for when he shall come, a new cove-
 ‘ nant is to be made with the house of *Israel* ;
 ‘ when all *Israel*, all the tribes, the ten tribes of
 ‘ *Israel*, the house of *Israel*, as well as the house
 ‘ of *Judab*, &c. will be saved,’ &c.—

To which I answer, that altho’ a few might
 return along with the two tribes from *Babylon*, and

other places thereabouts, so that no entire tribes perhaps might be lost in the captivity (as our Author observes), yet it is very certain that ALL ISRAEL were very far from returning. The words ALL ISRAEL therefore, when they occur in many places of the New Testament, must, of necessity, be taken in a limited sense, and signify those only that then remained of them in the land of *Judea*; tho' in some of the texts quoted by our Author, they may well mean the whole of them! As when twelve goats were offered for a sin-offering for *all Israel*, this surely might be done for those who were absent, as well as for those present; or the law of *Moses* having ordained that twelve goats should be offered for a sin-offering for *all Israel*, they might not think themselves at liberty to omit any of that number, tho' not one of the ten tribes had returned or been present. As to our Lord's ordering his disciples to go to the lost sheep of the house of *Israel*, the house of *Israel* is not here opposed to the house of *Judah*; but the *Jews*, who were lost sheep of the house of *Israel* as much as any other tribes, are here mentioned in opposition to the Gentiles by our Lord, as appears from the preceding verse: *Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel.* *Matt.* x. 5, 6. So also, *Matt.* xxvi. 24. it was to a woman of *Canaan* that our Lord said, *I am*

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not sent but to the lost sheep of the house of Israel. And by John's preaching the baptism of repentance to all the people of Israel, can only be meant that he preached to the Jews, and those few of the ten tribes that might be still remaining among them, they being all the people of Israel that were to be found within the compass of John's preaching; but when St. Paul, in the presence of Agrippa, speaking of the hope of the promise, says, "*unto which promise our twelve tribes——*" "*hope to come,*" he here speaks of the tribes in general. What the promise was, which they hoped to come to, we are told in the verse before, viz. *the promise made of God unto the Fathers*; not that of sending the *Messiah* into the world, for this was already past, and therefore not then a subject of hope, but that of a *resurrection*, and enjoying the *promised land*; for the connection between which, see the learned and sagacious Mr. Mede's observations on *Matt. xxii. 31. Art. I.* of the preceding work, p. 4. in the note: *For the hopes of which promise*, St. Paul adds, that he *then stood, and was judged*. When the same Apostle also declares, that *ALL Israel shall be saved*, he undoubtedly means the whole nation, consisting of all the tribes. But this saving of Israel is yet future, as appears from the preceding words; *blindness in part has happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved*. It appears also to be future, from the words that immediately

immediately follow, *as it is written, there shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins.* Now this coming of the deliverer out of *Sion*, cannot mean our Lord's *first* coming; for ungodliness was so far from being taken away from *Jacob* in those days, that they had then more of it perhaps than at any other time whatsoever, but of his *second* coming, when he shall turn away ungodliness from *Jacob*, by taking away their sins; that is, by remitting the punishment of them, and redeeming them from that captivity they have so long suffered upon account of them.—The *new* covenant with the house of *Israel* and the house of *Judah*, mentioned here, and *Jer. xxxi. 31.* is likewise plainly future; for it follows, ver. 34. of *Jeremiah*,—*that when this covenant shall be made,—they shall all know the Lord, from the least of them unto the greatest of them;* which is very far from having come to pass as yet. Add to this, what the Lord saith in the two next verses, *that the seed of Israel shall not cease from being a nation before him for ever;* and what follows, *that the city shall be built unto the Lord from the tower of Hananeel unto the gate of the corner—and that it shall not be plucked up, nor thrown down, any more for ever.* These circumstances, which are to attend the new covenant here spoken of, prove to a demonstration, that this covenant is not yet made

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with the houses of *Israel* and *Judah*. This language therefore might be used properly enough, though the greatest part, or even all the ten tribes, were carried away to return no more, till some future coming of the Messiah. But, (says our Author), ‘ if these tribes are yet lost, the gospel is not yet preached unto them, the new covenant not made with them, and therefore their Messiah or Christ is not yet come : a circumstance destructive of Christianity !’

That the gospel is not yet preached to them is very true, nor the new covenant made with them; but it does not follow from hence, that their Messiah or Christ is not yet come. They do not know him to be come indeed, nor have as yet received those advantages from his coming which we have, and they themselves shall hereafter. And this is also the case of many other nations in the world. But neither of these circumstances infer any consequences destructive of Christianity. The truth of our and their Messiah’s being already come, does not depend upon their, or any other nation’s knowing, or not knowing of it; if it did, the consequences might indeed be destructive of Christianity; but, thanks be to God, that event is too well established to us, to be rendered precarious by any people’s ignorance thereof.

As to the tribes never yet returning, but remaining in some part of the earth, being a fiction of the *Jews*, supported only by apocryphal writings,

writings, and a most extravagant assertion of *Josephus*, &c. there is no reason for this opinion, the apocryphal writings being supported and countenanced by other accounts in history, not to mention the reasons given by some learned and judicious writers for the genuineness and authenticity of those books, for which see Art. LIII. of the preceding work ; and the extravagant assertion of *Josephus*, tho' he makes use of an hyperbole, is nevertheless an argument of there being great numbers of the ten tribes in those parts in his time. That '*a new covenant is to be made when Christ shall come with the house of Israel ; when all Israel, all the tribes, the ten tribes of Israel, the house of Israel, as well as the house of Judah, will be saved,*' I allow, and contend for ; but I am convinced by the scripture reasons before mentioned, that this will be at the *second* coming of Christ ; and therefore the denying any new covenant to have been made with all the house of *Israel* at his first appearance, is by no means denying the Messiah to have appeared, nor is it any ways destructive of Christianity.

Thus have I carefully and (I hope) impartially considered those parts of the Doctor's discourse, which oppose the opinions laid down in the foregoing work. Many other passages of his discourse I allow to be very curious, learned and ingenious, and to contain some excellent arguments in defence

fence of Christianity. If any thing I have here advanced shall be proved to have a contrary tendency, I shall be very ready to retract it, and render my sincere thanks to him who shall make me sensible of it ; my chief design in writing these observations being to prove the truth of the revelations delivered to us in the Bible, from the Prophecies relating to the *Jews* therein contained, and to endeavour to lead us into a right understanding of them.

May the G O D of Truth lead us all into the knowledge of it, and give us that disposition of mind that shall be ever ready to embrace it, without regard to our own, or other's prejudices and opinions.

Θεω Δοξα.